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The CHRISTIAN CENTURY

Published Weekly

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The New Translation's First Year
By Henry J. Cadbury

Perilous Opportunity in Japan
By T. T. Brumbaugh

How Not to Exploit a Rumor
An Editorial

'Moderation' and Profits
An Editorial

FEBRUARY SURVEY OF BOOKS

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In This Issue

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(Continued in column 3)

The CHRISTIAN CENTURY

Established 1884, as *The Christian Oracle.*
Name changed to *The Christian Century* 1900.
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February 5, 1947

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WALTER O. MACOSKEY (Washington State)

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Calendar of Coming Events

Jan. 15-Feb. 16. Florida Chain of Missionary Assemblies. Feb. 1-6, St. Petersburg; Feb. 2-5, Clearwater; Feb. 5-7, Tampa; Feb. 11-12, Bradenton; Feb. 12-16, Lakeland, Winter Haven.

Feb. 4-6. Annual Convention, Texas Synod, U.L.C.A., Harlingen.

Feb. 7-9. F.O.R. Institute on Race Relations and Non-violent Solutions, Cleveland.

Feb. 9. Chicago Sunday Evening Club; Ralph W. Sockman, speaker.

Feb. 9. Ford Hall Forum, Boston; Mordecai W. Johnson, speaker.

Feb. 10. Chicago Institute for Religious and Social Studies; Moshe Davis, John W. Harms, Edward Mariniak, Jacob J. Weinstein, speakers.

Feb. 10. Institute of Religion, United Church, Raleigh, N. C.; Paul Scherer, speaker.

Feb. 10. Minnesota State Pastors' Conference, St. Paul.

Feb. 10-15. International Council of Religious Education, Grand Rapids, Mich.

Feb. 11. Boston Institute for Religious and Social Studies; Ben Zion Bokser, Adelaide T. Case, Erwin D. Canham, John J. Mahoney, speakers.

Feb. 11. New York Institute for Religious and Social Studies; Wilfred E. Binkley, Robert D. Leigh, Robert C. Pollock, speakers.

Feb. 11. University of Chicago Lecture Series on Philosophical Conceptions of God: "The Supreme as Immutable Feeling"; Charles Hartshorne, speaker.

Feb. 11-12. Tri-State Lutheran Pastoral Conference, Milwaukee, Wis.

Feb. 11-13. Earl Lectures, Pacific School of Religion, Berkeley, Calif.; "Christianity in a Time of Troubles"; Lewis Mumford, speaker.

Feb. 12. Church League of Industrial Democracy Annual Meeting, St. George's Church, New York city; Frank Kingdon, Joseph F. Fletcher, speakers.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

(Continued from column 1)

Venereal Disease Education Institute, an agency sponsored by the U. S. Public Health Service and the North Carolina state board of health.

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CECIL NORTHCOTT

who is writing the weekly newsletter from England during the illness of our regular correspondent, Edward Shillito, is secretary of the London Missionary Society.

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXIV CHICAGO, FEBRUARY 5, 1947 NUMBER 6

EDITORIAL

REPEATED Moslem League efforts to precipitate a severe internal crisis in India now seem likely to succeed. The showdown has been staged in the Punjab, the northwestern province where Moslems are in the majority. There the league has organized a provincial "national guard," against which the Hindus have raised up a youth organization of similar military character. The coalition Punjab government, in which there are many British administrators, has issued a flat prohibition against all such trouble-breeding organizations, and the Moslem League is preparing to challenge the ban. High Moslem officials have defied the government and courted arrest. If the league goes through with this intention, the revolutionary struggle which it has frequently proclaimed will become a fact. Now that some of its leaders have been incarcerated, the league has the inciting cause for which it has been waiting. If it resorts to revolutionary resistance, the Punjab authorities will be compelled to try to suppress it also. Then the fat will be in the fire, and the flames may engulf all of India. The weakening of British authority which has already occurred everywhere, added to the paralysis with which Moslem noncooperation has stricken the interim government, opens the possibility of chaos and catastrophe in India.

Moslems Head for Crisis in India

Protestants Seek Housing Funds

ADEQUATE HOUSING for every family is necessary, declares the human relations committee of the Protestant Council of New York city, not only for social and economic but also for moral and religious reasons. This is a new and welcome note in the public discussion of this question. Bad housing or lack of housing is the prolific cause of the current breakdown of family life and is a heavy contributor to the mounting toll of the divorce courts. It has long been recognized that it is responsible for a considerable share of juvenile delinquency. The next step beyond that is adult crime, or abandonment to alcoholism, or disintegration in mental illness, or war against society through some violent form of revolutionary protest. But bad housing or lack of housing also contributes to the spiritual rootlessness of a generation which loses all contact with the church. It creates incredible misery, frustration and inward chaos, against which the forces of faith fight a losing battle so long as people are caught in the grip of homeless insecurity. The Protestant Council declares that "for the people of New York the need for an adequate number of family dwelling units is the major problem confronting us." For that reason the council asks for a state referendum and support of national action along the lines of the Wagner-Ellender-Taft bill which was before the last Congress.

Is Congress Scuttling its Reorganization Plan?

LESS than a month after the Congressional Reorganization Act went into effect, the Senate began to undermine it by the creation of two unnecessary committees. Under the old form of congressional organization, scores of overlapping committees were set up, with the result that highly important legislation was delayed and often permanently sidetracked. To remedy this situation, former Senator LaFollette and his colleagues carefully worked out an administrative structure which would enable the national legislature to do its work with efficiency and speed through a small number of permanent committees. Both parties supported it, and it became law. But now a breach has been made in the new plan, and is appears likely that others will follow. This is greatly to be regretted. We believe that the Republican majority made a serious mistake when it appointed a new war investigating committee, instead of referring this highly important activity to the committee on expenditures in the executive department. The latter body would have all the powers the war committee has, including authority to probe income tax returns. There can be no question that the shift of power in Congress places on the new majority the obligation to open the entire conduct of the government in recent years to public scrutiny. It is the right of citizens to know how their representatives conduct their

affairs and spend their money. Congress has the responsibility to give them this information. But it also has the obligation to do its own work in the most efficient and expeditious manner possible, and to adhere to its own law written for that purpose. The fact that five Republican senators—Tobey, Morse, Aiken, Cooper and Reed—voted against the creation of special committees for investigating the war and for small business indicates that the new majority risks the loss of its own unity if it persists in this course. This is as it should be.

Are They Treaties Or Dictates?

BECAUSE of his impending retirement, Secretary of State Byrnes was the first to sign the treaties with the five satellite powers. The signing was done in Washington, under the full glare of world-wide publicity, as the official text of the documents was first released to the press. This event may have given some satisfaction to the retiring secretary, but its reception in the five defeated nations gives the thoughtful citizen ground for concern. No matter how the ceremony of affixing the remaining signatures of national representatives is handled in Paris on February 10, this preliminary event makes the treaties seem an American creation and associates them with Washington. That would not be regrettable if the treaties contained evidence that the previous commitments of the United States have been carried out. But one can search the final documents from beginning to end without finding anything remotely resembling either the spirit or the substance of the Atlantic Charter. So the United States is held accountable for the deficiency. When Premier Alcide de Gasperi of Italy resigned in protest against the "shocking" provisions of the Italian treaty, almost immediately after his return from Washington, a great outcry arose that he had been forced out of office by this country. That was nonsense, but it serves as a wholesome reminder of the way these treaties are regarded. It might be a good thing if the governments of all the vanquished resigned rather than put their seals on such documents. These treaties are treaties solely in the sense that they represent the only terms on which the Big Four ministers could agree after fourteen months of negotiations. Any representative of a defeated nation who signs one of them will be signing his own political death warrant. One has only to recall the use that Mussolini and Hitler made of popular resentment against the dictates of Versailles to know what will happen again.

United Nations Accord Is Above Alliances

IF THE signature of nations to the United Nations Charter does not take precedence over all previous commitments and alliances, what value has it? In our opinion, none whatever. Yet that essential question is raised by current negotiations in Europe which appear to be nothing more than the erection of another system of military alliances like those which twice since 1914 have inundated that continent with blood. In these negotiations, the United Nations agreements have been kicked around in a manner which seriously impairs the future prospects of that organization. The rout started when Britain attempted to negotiate a new alliance with France. *Pravda's* reaction was to accuse the British of seeking to undermine the 20-year Anglo-Soviet alliance of 1942. The basis of the charge was a speech by Mr. Bevin, in which Britain's foreign minister said that Britain "does not tie herself to anybody except in regard to her obligations under the Charter" of the United Nations. *Pravda* claimed that this meant the Anglo-Soviet alliance was superseded by the United Nations organization. The British foreign office replied that the charge was "absurd." It said that "his majesty's government's attitude has not changed and it has never occurred to them to consider that the treaty would have been superseded or suspended. . . . The fact that both governments wish to make the United Nations organization into an effective buttress of international security does not mean that the treaty lapses merely because the United Nations organization has come into being." So that is how the land lies! Alliances as usual, and if there is any question as to whether alliances or commitments to the United Nations take precedence, alliances must stand, even if they were made before the United Nations came into existence. This is an ominous development. It requires that the whole issue be discussed in the United Nations. If the agreements on which that body was constituted do not take precedence over all bilateral commitments, the sooner the world knows it, the better.

Liberate Japanese Prisoners of War!

IN NO WAY does the decline of international morality since the end of the war register so clearly as in the enslavement of millions of prisoners of war in forced labor. Nearly 5,000,000 Germans are still being held by Russia, France, Great Britain and other European countries. The United States has recently appealed to Russia to liberate her prisoners, and it is understood that the subject will be discussed at the coming Moscow conference. But what about the Japanese prisoners who are also being subjected to this appalling modern form of slavery? Russia is liberating a few thousand a month and sending them back to Japan. The United States has repatriated nearly 3,000,000 Japanese, including members of the armed forces, since the end of the war. But Great Britain is holding 91,000 former Japanese soldiers in Siam, Malaya, Singapore and Burma. These unhappy men are forced to labor without pay on an inadequate ration, in rags, and are crammed into tents or earth-floored huts in unconscionable numbers. Medical attention is almost totally lacking, and the hard labor to which they are driven is causing extreme suffering. Red Cross representatives visiting them report that they complain that they cannot get word concerning their families at home, whom they have not seen for years. The Japanese government says that in the first nine months of 1946 more than 2,500,000 post cards were sent to them from Japan, but few were ever delivered. In other words, these prisoners are being treated like slaves. This is an intolerable situation, particularly revolting since it is slavery carried on under the aegis of a country with Great Britain's democratic tradition. It reveals the need for early convo-

cation of an international conference to define the terms on which Japan can again be admitted to the society of nations, where she can defend her own people against such outrageous treatment.

Tightening Up on Mixed Marriages

A CORRESPONDENT in South Carolina informs us of a recent change in the policy of the Roman Catholic Church in regard to "mixed marriages," in the diocese of Charleston, and inquires whether it is to be interpreted as indicating a more liberal attitude. The only thing new is that the marriage ceremony between a Catholic and a non-Catholic may now be performed in a Roman Catholic church. This had already been permitted in some other dioceses. It is only a minor change in diocesan regulations, involving no alteration of general policy in regard to mixed marriages, much less any compromise of principle. Though such weddings may now be solemnized in churches, there are restrictions: not on Sunday; not after six p.m.; "no singing in the vernacular, except approved Catholic hymns"; no nuptial mass; special permission from the diocesan chancery required in each case. And of course the main point is that the customary pre-nuptial instructions must be given by the priest, and the customary pre-nuptial promises must be made by the non-Catholic party by which he (or she) agrees to make no effort for the conversion of the Catholic party and to have all the children reared in the Catholic faith. So long as this one-sided agreement continues to be required, no trivial changes of procedure have the slightest significance as "liberalizing" the policy of the Roman Catholic Church toward mixed marriages. On the contrary, this particular concession, the granting of permission to have the weddings in church, has all the appearance of being a device making more effective the other measures for insuring that the marriage will result in the establishment of a thoroughly Catholic family.

Hoover to Report On German Food

ON APPOINTMENT by President Truman, former President Herbert Hoover will visit Germany to gather data for recommendations concerning American food policy with reference to the people of the occupied territory. In asking Mr. Hoover to undertake this assignment, the President has obviously been moved by political as well as humanitarian considerations. Congress is now controlled by Republican majorities in both houses. These majorities will decide on appropriations. If the German ration is to be maintained or increased, it must be done by Republican votes as well as Democratic. The President rightly assumed that former President Hoover's recommendations are likely to carry weight with Republican members of Congress. Furthermore, he knows fairly well what his new appointee will recommend. Soon after the end of the war, Mr. Hoover made a tour of the world at Mr. Truman's request. On his return he advocated the dispatch of food to Europe, India and China; particularly he urged the large-scale feeding of children. This was consistent with his earlier record. Throughout the Second World War he fought determinedly against the Roosevelt-Churchill policy of starving the people of the small occupied democracies of Europe as a means of hurting Hitler. During and after the First World War, he headed a huge American relief program in Europe. His radio broadcast the night he accepted President Truman's latest appointment indicated that his steadfast purpose has not changed. He said the Germans are now reduced to a daily diet of 1,400 calories—2,000 less than are consumed by the average American. He pointed out that our soldiers are policing this starvation. "Our flag flies there, and if for no other reason, we must feed the people to protect our own boys. Beyond all that, however, we cannot have the American flag flying over forty million people reduced to a gigantic Buchenwald. Whether people like or dislike the idea, they simply must be fed, and this is not a problem of a few months." Well said!

Hollywood Produces A New Alibi

ADMINISTRATORS of the motion picture producers' self-regulating Production Code have usually followed an affable line in answering protests about drinking scenes in films. Something would soon be done, they promised, to eliminate such scenes. However, a recent letter to a member of a grand jury investigating the problem from Joseph I. Breen, code administrator, indicates a realization that promises so long unfulfilled require that a new line be followed. After admitting that "there is indeed too much drinking in pictures" and claiming again that "everything possible is being done to minimize the problem," Mr. Breen writes: "What makes it difficult for us to achieve this purpose rapidly is that the consumption of alcoholic beverages in this country has grown tremendously in recent years. The producers of pictures argue, with some semblance of merit, that they are therefore not establishing any new pattern but merely reflecting a condition that already exists." What Mr. Breen does not say is that the producers he represents should in all honesty confess that they have a major responsibility for establishing that pattern. The use of liquor on the screen can be defended only if it has an essential part in characterization or theme, but it now appears incessantly in incidental spots having no such relevance. All who study the effect of movies on human behavior agree that portrayal of the casual use of liquor conditions the observer to accept such use as desirable. Mr. Breen's new alibi should be considered in the light of the revelation last year by a Hollywood columnist that a distillers' association maintains a paid agent whose job it is to see that liquor is frequently and favorably used and mentioned in films. In our reviews of current movies, the phrase "considerable unnecessary drinking" recurs again and again. The movie makers have done a good job in establishing the pattern they describe. Now they say they must continue that pattern because it already exists. Of all the examples of the distorted logic with which Production Code administrators have explained away the producers' violation of

that code, this new argument seems to take the prize. The public should refuse to be misled by it, and should insist that the movies stop promoting liquor.

How Not to Exploit Rumors

EXPLOITATION through publicity of the conversion of an occasional prominent non-Catholic to the Roman Catholic Church is not new. Roman Catholic papers have long followed the practice of playing up such events, meanwhile maintaining a deep silence concerning the conversion of Catholics to other faiths, which takes place quite as often. But in the past few years the daily press has also broadened its conception of news to include such occurrences. Sometimes this is perfectly legitimate. The conversion of Louis Budenz, former editor of the *New Masses*, and of Clare Boothe Luce, former congresswoman from Connecticut, was news. Other cases, however, are not so clearly news. And when the daily press publishes rumors of impending conversions, it is clearly off base.

Sooner or later, the airing of such reports was certain to expose the press to reproach for betrayal of its public function through the dissemination of sectarian propaganda. This has now happened. During recent months the press has repeatedly published rumors that Generalissimo Chiang Kai-shek was about to become a Catholic. The generalissimo, it is well known, joined the Methodist Church soon after he married Mai-ling Soong nearly two decades ago. The rumors of his impending turn to Catholicism persisted until Madame Chiang found it necessary to quash them by a flat denial. The story of the way in which these rumors started and were exploited and of what happened when the truth became known is instructive. It is worth telling in its own right and also because it raises a big question mark over similar tales which are making the rounds concerning the Japanese emperor and numerous other public figures in this country and abroad.

The rumor concerning the generalissimo's prospective repudiation of his Protestant faith got off to a flying start in this country when Walter Winchell mentioned it in his radio broadcast of October 27. So far as we have been able to learn, he did not say outright that the Chinese leader was turning Catholic, but that "persistent reports" in Washington stated that he "will soon be converted to another religious faith." There was no doubt that such reports existed, but where did they originate? An Associated Press story written under a Shanghai dateline on December 11 by James D. White, a staff writer, provided an answer.

Mr. White reported persistent rumors of Chiang's "approaching second conversion—this time to the Catholic Church." He traced these reports to Paul Yu-pin, the young Roman Catholic archbishop of Nanking, whose recent article in *Life* described the creation of a hierarchy as the most important event in modern Chinese history. As White told the story, the archbishop was asked by A.P. Correspondent Spencer Moosa at a press conference in Nanking whether the generalissimo was interested in Catholicism. Those who know how such conferences are conducted will suspect that the question was "planted," that is, suggested to a reporter by the archbishop or somebody connected with him. The archbishop was ready with his answer. "I hope so," he replied. The question and his answer were duly placed on the wires. In order to get this unpromising story past the A.P. editors, Moosa added that the rumors went back to 1943 and to Chungking. As quoted by White: "Moosa concludes by saying that no one—possibly not even Chiang himself—knows whether he is going to become a Catholic, but that most of the speculation centers on the possible political effects of such a step, particularly in relation to Chiang's long-standing differences with the Communists." The inference is clear that this speculative comment also came from the archbishop, since a reporter's meditations on the subject would hardly merit publication.

Up to this point a significant progression had occurred. The story that the generalissimo was considering changing his religious affiliation had become a report that he contemplated becoming a Catholic. In addition, a supposedly valid reason had been given for such a change. The suggestion was offered the generalissimo that his conversion to Catholicism would be an effective move in opposition to Communism. It carried the implication that Protestantism is pro-Communist. The rumor had been identified with the Catholic archbishop of Nanking.

Further light on the location of responsibility for the rumors concerning Generalissimo Chiang's alleged consideration of a turn to Rome was provided by John B. Powell, former editor of the *China Weekly Review*. To the *Washington Post* of January 12 Mr. Powell contributed an article entitled, "A Catholic China?" In this article he quotes a dispatch from Nanking which credits Archbishop Yu-pin with stating definitely that Generalissimo and Madame Chiang Kai-shek "were receiving instruction in the Catholic faith." He does not give the date or origin of the dispatch, but it seems unlikely that a journalist of Powell's experience would refer in this way to the White or Moosa stories, since those correspondents did not go so far in their statements. Powell notes that the dispatch which he quotes "received confirmation from a Washington source, Dr. Charles J. Fox, a longtime resident and authority on China. Dr. Fox quoted another Chinese authority, Dr. John C. Wu, who is the Chinese minister to the Vatican, to the effect that a strong effort is being exerted to convert Chiang and his wife to the Catholic faith."

We have been unable to find a Charles J. Fox in either the British or the American *Who's Who*, but Dr. Wu is not so difficult to identify. The Chinese minister to the Vatican was formerly a Methodist who was converted a few years ago to Roman Catholicism. Like most converts he is an ardent champion of the views he has most recently espoused. Because of his reputation as the master of a notable literary style in Chinese, the generalissimo is reported to have requested Mr. Wu to translate a portion of the Bible into Chinese for his personal use. This translation has been completed since Wu's conversion; so its character may be assumed to reflect the envoy's present orientation to the Roman Catholic Church.

Mr. Powell's report adds one new fact of importance

Dr. Wu, who is in position to know, says that a strong effort was being made to convert both the generalissimo and his wife to Catholicism. As the Chinese Catholic who is nearest to the head of the government, Dr. Wu undoubtedly was playing an important part in this "strong effort." Mr. Powell, a Protestant, concludes his article by comparing attitudes of Protestant and Roman Catholic spokesmen toward Communism in China, to the disadvantage of the Protestants, and says: "I mention these facts because they may have a bearing on the Nanking report concerning the generalissimo and his religion." He thus plays into the hands of those who were exploiting this rumor as an indirect method of discrediting Protestantism by linking it with Communism. The fact is, as Mr. Powell should know if he undertakes to write on this subject, that Protestants are no more pro-Communist than they were when the generalissimo joined the Methodist Church, but they refuse to join in the Catholic build-up for a holy war against Russia.

Mr. Powell chooses his words carefully; he says "may." He was evidently unaware that the truth concerning the generalissimo's attitude had appeared one day previously in the *New York Herald Tribune*. That paper quoted a telegram from Madame Chiang to Dr. Frank W. Price, well known Protestant missionary who is at present in this country on furlough. The telegram was sent in response to a communication from Dr. Price in which he referred to the conversion rumors. Madame Chiang stated: "Generalissimo wishes me to reply that he embraced Christianity not because of political expediency but because of spiritual convictions. The idea of changing church affiliations has never occurred to him." The rumor bubble was pricked.

Unfortunately for the American press, this is not quite the whole story. Dr. Price received the telegram on December 23. He reserved publication until December 29, when he was scheduled to give an important address in Nashville. He informed the Associated Press that he would release a significant piece of news in that address. In the Nashville meeting he publicly read the telegram from Madame Chiang. But so far as he was able to learn, it did not appear in the papers. On his return home to Richmond, Virginia, he sent the telegram to Religious News Service in New York and gave it to the Associated Press in Richmond. Religious News Service released it on January 8. That compelled the A.P. to take action, with the result that appeared in the *Herald Tribune* on January 11.

But how did it appear? Was it treated as an important story in its own right? Was it given the prominence that accounts of the rumors had received? The answer is No. It was buried at the end of a story originating with the National Catholic Welfare Conference in Washington. The leading sentence read: "The National Catholic Welfare Conference said today that Chiang Kai-shek is not taking instruction in the Catholic religion." The story went on to say that this official agency of the American hierarchy had queried its sources in China concerning the conversion rumor and had heard the above from Nanking on January 3. So the credit for killing the rumor was given to the church whose emissaries started and exploited it! The N.C.W.C. was finally compelled to admit the truth a week after it had, on its own admission, learned the truth, when Dr. Price's telegram released through Religious News Service left it no alternative. The *Herald Tribune* story ended with a brief paragraph stating: "In Richmond, Virginia, Dr. Frank W. Price, Presbyterian professor at the Nanking Theological Seminary now on furlough, made public the following telegram." Madame Chiang's message followed. The *New York Times*, which boasts that it contains "all the news that's fit to print," carried the N.C.W.C. story but omitted all reference to Dr. Price and to Madame Chiang's denial.

Here then is a case study in the exploitation of rumor. It reveals how easy it is for the press to betray its essential public function through lack of vigilance or by favoritism. It discloses how persons who have a propaganda purpose to serve work to take in the unwary. Some of these persons are concerned to create an impression of the power and influence of the Roman Catholic Church and to discredit Protestantism, and they are not inhibited by respect for veracity in these endeavors. The press has the responsibility to protect itself and the public from such exploitation by refusing to lend itself to the repetition of rumor. When it fails to do so, it undermines people's confidence in its integrity. Sooner or later, as in this instance, the truth has its inning. Then comes the reckoning.

'Moderation' and Profits

AL CAPONE and Andrew J. Volstead died in the same week. One was the master gangster of the bootleg era, head of the mob which blasted its way to fortune through control of all the organized activities of the underworld—illegal liquor, gambling and prostitution—by violence, intimidation and the corruption of public officials. The other was the man whose name became, rather fortuitously, the symbol of prohibition, because he happened to be chairman of the judiciary committee of the House of Representatives which framed the act that was to give effect to the eighteenth amendment.

The idea that bootlegging, with all the ramifications of crime and vice that went with it, was the automatic and inevitable consequence of prohibition has been so sedulously sold to the American people that most of them believe it. It cropped out in the page-long obituaries of Al Capone which appeared in the daily press. One paper said, and probably scores said in substance, that "the gang, the rackets, the violence and Capone himself were all the children of prohibition." Actually, the fathers of bootlegging—and therefore the grandfathers of all its misbegotten progeny—were the "respectable" people who patronized the bootleggers. The money they spent for illegal liquor was the prize for which Capone and his gangs fought each other and the law and the entire social order. The whole baneful enterprise was financed by the people who said, always by their acts and often in words, "We're going to have our liquor, law or no law." Prohibition left them no way of getting it except from the bootleggers who would, of course, fight each other with machine guns for the privilege of overcharging them, send

gangs of gunmen roaming the streets, corrupt the police, and use their profits to extend their rackets into other lucrative fields of vice and crime. Starting with the major premise, "We're going to get our liquor, no matter what happens," the only logical conclusion was that prohibition is to blame for everything that does happen.

Well, prohibition is out, for the present, and the much maligned Mr. Volstead is dead just in time to get brief mention on an inside page and incidental slurs in the long stories under banner heads about Al Capone, whose gang is said to be still flourishing in Chicago. But the country has long since learned that it did not solve the liquor problem when it solved the prohibition enforcement problem by repealing prohibition. It was not prohibition but liquor that made the problem. With liquor consumption at an all-time high of $7,000,000,000 a year, that is a present problem of inescapable urgency, and attention must not be diverted from it by futile arguments about the efficacy of national prohibition as the solution of it.

Just now the crucial point in the question is liquor advertising. The present endeavor of the makers and sellers of liquor is to make the "moderate" use of their beverages as nearly universal as possible. To accomplish this end, they are putting on such a campaign of publicity as neither this nor any other country ever saw for such a purpose. One of the largest of the "big seven" distillery corporations declares that for several years it has been devoting all its efforts to encouraging "moderation." That sounds very virtuous. "All" is a rather too comprehensive word in this connection. But it is true that the distilleries do, at least in words, encourage the moderate use of alcohol, and their sincerity need not be doubted. What they want to do is to persuade those who do not use it at all to use it moderately, and to persuade those who drink themselves into a state of beastly intoxication to cut down so that drinking will be regarded as respectable by everybody. "Gracious living" is the phrase one distiller tries to associate with his product; and it is hard to fit a sot in a gutter into the picture of gracious living.

The sot strikes a sour note in the symphony of praise for liquor as the lightener of all sorrows, the brightener of all joys, the accompaniment of all good fellowship, the symbol of all friendly intercourse, the thing that gentlemen (and ladies) naturally take before, during and after meals —in short, the token and indispensable ingredient of "gracious living." In a campaign to universalize that conception of the place of spirituous, vinous and malt beverages in the scheme of everybody's social and individual life, a drunken driver is no help at all and a dipsomaniac is a distinct embarrassment. When only seven companies spend $33,000,000 a year in advertising they cannot afford to have the success of their campaign imperiled for the little they would gain by sales to pathological alcoholics above the liberal limits of what it calls "moderation." So, the industry is for moderation—that is, a small decrease of consumption by sots, and a tremendous increase by everybody else to bring them up to the line of "moderation."

Liquor advertising goes everywhere. There were whisky ads in the cars coming into the city this morning. There were wine ads on the station platforms. There were whisky and beer ads on billboards along the way. There were all three in the morning paper. They are in magazines of national circulation. Beer and wine "commercials" come into everybody's living room over the radio. The recent build-up for wine, as something without which no meal is really decent, has been immense. This may not be unrelated to the fact that big distilling corporations now control some of the most publicized brands of wine. Seven great distillery corporations, which produce about half of the total output of the 142 federally licensed companies, spent over $23,000,000 in newspaper, magazine and chain radio advertising in 1945. An analysis of the issues of the three magazines published by Time, Inc. *(Time, Life* and *Fortune)* for 1946 shows 810 pages of liquor advertising, which brought the publisher an estimated net revenue of about $8,000,000. The combined circulation of these three magazines is a little less than 7,000,000. So every subscriber to any one of them can figure that the liquor people are paying about $1.15 a year to bombard him with their persuasion to increase his consumption up to the level of "moderation" required for gracious living! *Collier's* carried in its Christmas issue of 1946 advertising totaling $134,000 at single insertion rates. On the cover was a picture of "Praying Hands" by Dürer!

Liquor ads in the daily press are less glamorous, being without the aids of color, excellent art work and fine printing. Figures cannot be given, but it is obvious that an immense amount of money flows from the distillers' profits on their customers' purchases, into these channels of publicity for the purpose of promoting the grand endeavor to make everybody a customer—of course on a strictly "moderate" scale. The effect of this on editorial policy, as well as on the public mind, may be left to the imagination. It should be added that the refusal of many magazines and daily papers to accept liquor advertising proves that it is not necessary to survival. There are no liquor ads in the newspapers of the Frank Gannett chain; none in *Look* magazine; none in the Curtis publications *(Saturday Evening Post, Ladies Home Journal,* and *Country Gentleman).* Recently the *Tribune* of South Bend, Indiana, barred liquor advertising and received scores of approving letters from its readers.

What to do? The recent biennial meeting of the Federal Council of Churches adopted a statement on the alcohol problem which offers a suggestion. It declared that regulation of advertising of alcoholic beverages is necessary. It deplored "the effect which the advertising of alcoholic beverages is destined to have, especially upon the mind of youth, through its unwarranted and false claims, which go beyond public presentation of brand names, common to all advertising, and which aim to invest the use of alcohol with prestige and desirability. This calls for regulatory practices which, if not voluntarily put into effect by advertising agents, should be imposed by appropriate organs of government."

We have little faith that advertising agencies, which receive a large share of their total revenue from liquor advertisements, will voluntarily forego their present huge profits from this source. The publishers of papers which carry the advertisements offer a little more hope, since many already bar from their papers these incitements

to drink. Others will do so when public opinion brings to bear on publishers a sharper conscience against liquor ads.

If governmental action is necessary, and we believe it is, it would be theoretically preferable that it be taken by political units closest to the people. But such units cannot raise bars against the pervasive infection of national advertising. The problem is by its nature a national problem. By what legal formula this issue can best be met, is not yet clear. But public policy demands that a method be found. The best legal minds should now undertake to find such a method by proposing tentative forms of legislation from which public opinion could select the most invulnerable and effective procedure. The satanic effects of this glamorous solicitation to drinking—"moderately"—can be stopped when public opinion demands it.

Is Letter Writing Dead?

EDITOR THE CHRISTIAN CENTURY:

SIR: Has the telephone killed letter writing? This is not a rhetorical question. Nor does it call for a direct "yes" or "no." It is rather a periodical question by means of which writers for the press bring forward subjects of interest to the public and carry home grist for their mill.

A Brains Trust recently found it a valuable and even exciting question. Varied answers were given: Yes; No; Yes, with reservations; No, with hesitations. Side lines led to discussions upon calligraphy; the value of letters anyhow; what letters, if any, are not missed, and we are happier without them; what makes a good letter, such as could never be sent by telephone. And of course all assumptions were challenged. *Is* letter writing dead? If so, did the telephone kill it? And if to travel hopefully is better than to arrive (which I deny flatly), a good time was enjoyed by one and all who heard this discourse, for certainly we did not arrive.

You would not maintain, would you? that if Charles Lamb had had a telephone at his elbow and could have spoken to his friends in that way he would have spoken as he wrote; and that if he had found it unnecessary to write to Wordsworth and Coleridge and his other magnificent friends, we should not be without one of our priceless treasures. It is possible that the world today is losing, not a Charles Lamb perhaps (only one was cast from that mold), but others whose letters might one day amuse and instruct and inspire. If Dorothy Osborne had been able to say what she had to say by telephone, should we know and love her as we do?

But on the other side of the balance, has not the telephone done well to save us from so-called "letters" which are as unworthy of the name as "books" are of being called literature when they give useful information about bridge or golf or crooning? Excellent publications, but not books! In like manner, written communications to the effect that a certain amount is overdue and a remittance would be welcome are not letters; nor are pieces of information which can easily be sent by telephone, as for example that little Peter has made a complete recovery from his accident and is sitting up and taking nourishment. Letters have been cut down in numbers, and if the telephone has done this for us it deserves the praise of them that do well. And the process can go on for a long time yet.

Then there will be left only those delightful rambling letters which are a joy to receive and will be a priceless witness for years to come. If there are Charles Lambs or William Cowpers or even Dorothy Osbornes, they will still take their pens in hand (no typewriting for these letters!) and their friends will bless them. We shall not regret the lack of "letters" in which the writer scarcely knows how to drag out his material to fill a small page, and is visibly like the friend who sees us off at the station and finds it so hard to fill up time that he has to bring in a reference to "Uncle Tom" (I have known that whale introduced into letters).

I answer to the main question: "No, not killed, but reduced in number; and there is more to be done." But if ever telephones or typewriters or other gadgets rob us of letters in the true meaning of the word, though the world may then be a more efficient, labor-saving, time-saving (for what?) place, a light will have gone out of it and the heart be poorer.

Ever yours,
QUINTUS QUIZ.

VERSE

Through a Fog of Stars

ONCE in a simple quest,
Once when a lad of seven,
I stood on a kind world's breast
And touched the cheek of heaven.

Now, in a taller hour,
Where is that lofty place?
Where is the peak, the tower
Where I may touch that face?

JOHN NIXON, JR.

Abraham Lincoln, Poet

NOT that you toyed with rhymes, as oft do we,
Who pen our lyrics with but half a heart;
You spent scant time with rules of poesy,
And less with teachers of the poet's art;
Yet were you Poet! Reared in mud and slime,
You held that earth is worthy of a king.
Through sordid years you dreamed a dream sublime—
That life is more than petty trafficking.
With mystic vision you beheld a world
In which all men are brothers, sons of God.
You dreamed all wars should pass—hate's banners furled.
You took your stand upon God's friendly sod
And claimed it all for men. Great Bard, inspire
High dreams in us, who grovel in the mire.

THOMAS CURTIS CLARK.

The New Translation's First Year

By Henry J. Cadbury

THE Revised Standard Version of the New Testament was published on February 11, 1946. The first anniversary of this event suggests some comment, though full evaluation must await a longer perspective. In particular we can see what the event has taught the public. The publishers, with the lack of modesty characteristic of the trade, called it "the most important publication of 1946." If they were thinking in terms of quantity of sales they must feel gratified by its place among the best sellers.

In spite of paper shortages and limited printings, about 800,000 copies of the Revised Standard Version have been sold during the year—an impressive record, though it does not compare with that of the previous Revised Version of the New Testament. That was published on May 17, 1881. In London copies were presented to the House of Bishops and to Queen Victoria. America was then much farther away from England than now, both in communication and in sympathy, yet on the same day by the close of business 800,000 copies had been sold in New York. The *Chicago Tribune* received more than half the text by cable and published it in a single day's issue.

Historic Facts Re-emphasized

The reviews and other comment which the new publication has stimulated have had an extensive effect in public education. Christians of all varieties have been told by their own accepted spokesmen, by the scholars of their own denomination or group, many things easily forgotten. They have been reminded that the New Testament was written in Greek and is a closed book to them except through translation. English, even seventeenth century English, was not the speech of Jesus or the apostles, and the familiar English cadences are not the *verba ipsissima* of the Holy Ghost. The public has also been reminded that the autograph letters and Gospels are not extant, but are known to us through hundreds of manuscripts whose differences require careful comparison or selection if we are to arrive at what is merely a relatively primitive text. Even when the text is assured, its meaning is sometimes obscure and sometimes ambiguous. That these fundamental biblical facts should become common knowledge in this generation is, if nothing more, a striking piece of educational service.

Sundry other bits of information have probably been widely absorbed. Perhaps some people have at last ceased to call the King James Version the "St. James." Some may have learned for the first time that it also was merely a revision, that it was no more authorized than at least two versions before it and one after it, that the Greek manuscripts which it used included none of the best and oldest now known, and that the study of Greek, which had been introduced into England a relatively short time before 1611, has naturally made considerable progress in the 335 years since. Finally they may have been surprised with the knowledge that for many years this was not the principal version used by the Puritan settlers of America, that even in England in spite of its excellences it made headway slowly against its predecessors, and that it received the most violent criticisms. Hugh Broughton, for example, an outstanding scholar of the time though he was not invited by the king to participate in the revision, said: "Tell his majesty that I had rather be rent in pieces with wild horses, than any such translation by my consent should be urged upon poor churches. . . . It bred in me a sadness that will grieve me while I breathe. It is so ill done."

A Novelty Even in 1611

The translators of 1611 anticipated that their work would be criticized for sheer novelty. That is why they wrote a ten-thousand-word preface entitled, "The Translators to the Reader." With a heading, "The best things have been calumniated," they began it thus:

> Zeal to promote the common good, whether it be by devising anything ourselves, or revising that which hath been labored by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world. It is welcomed with suspicion instead of love and with emulation instead of thanks: and if there be any hole left for cavil to enter (and cavil, if it do not find a hole, will make one), it is sure to be misconstrued and in danger to be condemned. This will easily be granted by as many as know story [i.e., history] or have any experience.

The translators of 1946 had no less reason to anticipate cavil and calumny, yet even if sometimes misrepresented or misunderstood they have enjoyed what is called a good press. Fellow scholars and churchmen have helpfully explained their task to the lay public, and unreasoning attacks have been very few.

Reception in Other Spheres

Two groups were committed in advance against full use of the new translation. As if to forestall approval of it, the Christian Science weekly and monthly publications on the eve of its appearance reprinted the decision of the Christian Science board of directors in 1938: "The King James Version continues to hold first place among English-reading students by reason of its diction, its fidelity to the original text, and its spirituality. While its wording has become archaic, its text has become sacred. . . . Because of the extent to which the King James Version of the Bible is the basis of and enters into our Leader's writings, it is and should be the accepted English translation for Christian Scientists."

The Roman Catholics can understand the situation of modern English-speaking Protestantism, since their own standard Rheims-Douay New Testament was also published in the reign of King James I and they too have lately been given modern English revisions of it. Of the Revised Standard Version their weekly *America* said editorially: "Catholic people will not read it since it has not

the official approval of the church required before a vernacular version can be put to Catholic use. But the Catholic scientific world will study it carefully to judge its accuracy and literary success. *The* great American heresy is not Protestantism but secularism; and its main stronghold is not the Bible but complete neglect of the Word of God. . . . Wherefore it can be said that the appearance of a new version is an event of national importance."

Approval Widespread

Protestants generally have welcomed the undertaking when it became known to them. Such a representative revision has seemed to them overdue. They have long been aware of the improvability of both the King James and the Revised versions. They have found in the Revised Standard most of the obvious and expected revisions in matters of underlying text, of meaning and of English style and format. They have endeavored to distinguish the real beauty from the mere familiarity of the older works, and they have felt surprise that so much of both could be retained in a translation done in current speech. Every scholar has observed dozens of changes to which his scholarly judgment would cry Amen. Every preacher has welcomed items which brought new clarity or edification. Of course every qualified critic has found cause at times to dissent, each in a different set of passages, but he has had to admit that there were reasons both ways. Indeed the translators themselves were in the same situation, privately registering each in turn his respectful dissent from a majority of his associates.

Particularly interesting has been the response of the more conservative groups. They too have scholars, and in general they are fully as literate about the Bible as their more liberal brethren. Though they may have expected bias they have been pleasantly disappointed. They too have been generous in praise. "After all is said, the Revised Standard Version stands far above any previous attempt to translate the New Testament," says the *Moody Monthly*. The reviewer in *Bibliotheca Sacra* deals frankly with a natural problem: "The question is likely to be raised as to the theological position of the translators. For the most part they belong to the liberal wing of scholarship. Their task, however, is not the teaching of theology but the faithful reproduction of the text in good English. They deserve congratulation for that achievement."

Personal Basis of Criticism

The publication has disclosed one interesting characteristic in readers and critics. Both their praise and their blame are sometimes obviously based on their own predilections rather than on objective, independent judgment of the original Greek. They like or dislike a phrase because it agrees or disagrees with their own opinions. For Bible-believing Christians that is surely a curious anomaly—to judge a translation by one's own theology rather than one's own theology by the Bible. As Lincoln is said to have once expressed the matter, the question is not whether God is on our side, but whether we are on God's side. Evidently such a critic if entrusted with a like task would have been strongly tempted to "speak dishonestly for God" or to stretch forth a hand to steady the ark of God. We have always known that various types of Christians use, select and interpret the Bible's contents quite differently. That their comments on a new translation should often reflect their predilections was only to be expected, but it indicates quite vividly how often the Bible becomes the support rather than the basis of men's judgments.

Of course much general elucidation in relation to the Bible remains to be done. Though most educated Americans have some first-hand experience with the process of translating, the peculiar problems of translating the Bible need some explanation. Even a university professor was heard to remark that his wife liked the new volume "nearly as well as the Bible." Some reassurance will still be necessary. Any change in this sacred area seems regrettable to some people, even if it is a change for the better. Also anything associated with learning is still suspect in some quarters. The comforting fact needs to be emphasized that things are sometimes shaken in order that the things that cannot be shaken may remain. One recalls the reply of someone who was asked if he was not anxious over what scholars were doing to the truths of the Bible. "No more," said he, "than over what astronomers do to the light of the stars." The truth of the Bible is "not in word but in power"; certainly it is not in English words. Yet one of the criticisms of the successive Bible translations has been simply that a familiar word was replaced by another word.

'The Word Became Flesh'

The real test for both translator and reader of the Bible lies elsewhere. It is whether he is further translating the book into life. "The word became flesh" is the relevant text here. Parallel to the expert's task of turning word into word, Greek into English, is the more general task of turning words into character and action. Clarity and simplicity of Scripture are helpful in this connection. "The word," says Deuteronomy, "is very nigh unto thee, in thy mouth and in thy heart that thou mayst do it." Reading is fulfilled in doing.

A short time ago one of the translators, who was then immersed in the difficult and delicate problems which face those bent on relieving some of the suffering and privation of the postwar world, was asked whether the transition from the scholar's workshop to the relief committee was not rather abrupt. He replied: "I am still trying to translate the New Testament." As we look back over the past year we may well inquire whether with this book in our hands we have individually and collectively translated it into such tasks as it recommends—feeding the hungry, clothing the naked, making peace and ministering unto reconciliation.

Victory

BEWARE, beware the snare of "victory."
That they are slaves
The vanquished are well aware;
But, ah! No less are they that call themselves
"The victors."
Stand up! Dare now admit
We too are fools and knaves.

ROGER AXFORD.

Perilous Opportunity in Japan

By T. T. Brumbaugh

WHILE the people of Japan look to America and the Allied occupational forces to lead their nation out of the disaster of defeat and the evils of feudalism, it must be admitted that there are difficulties which make a hopeful outcome at least problematical. The problems are the same that Japan's prewar government failed to solve, with consequent resort to militarism and aggression, ending in defeat. Now responsibility has passed into the victors' hands. The Japanese people are in a sense merely interested though greatly concerned bystanders. The most discerning of them realize, as Americans generally do not, that failure to solve these problems will bring further disorder and distress and, ultimately and inevitably, either communistic revolution or a return to rigid nationalistic dictatorship. Dread of such consequences, particularly the former, is undoubtedly the main reason for the remarkably cooperative spirit the Japanese have shown toward the United States from V-J Day to the present time.

The Chief Peril Economic

Chief among the perils confronted in Japan today is economic collapse with its attendant evils—inflation, idle industries and unemployment. It is true that the farmers are as busy and productive today as ever, and are perhaps the most prosperous class in defeated Japan. But owing to inflation and lack of industrial production they have not been able to replace the farm machinery worn out during the war or even to maintain soil productivity, which is so dependent on the regular application of fertilizers. Moreover, because agriculture is today so closely related to industry, the idleness of almost all Japan's factories since the end of the war is a very serious handicap to economic recovery in rural as well as in urban areas. To ride through Japan is to see not only acres of ruined industrial plants but complete absence of activity in the factories that remain, whether in cities or in village communities.

Japanese newspapers are disclosing and discussing the great concern felt in economic circles over the probable exhaustion of all existing supplies of raw materials and industrial resources by April of this year. Unemployment is already at an all-time high, and a large number of those who are employed are directly or indirectly in the service of the occupational forces. Likewise much of the reconstruction that has been accomplished is related to the military establishments which are using so many of Japan's utilities. This is all to the good insofar as it keeps organized society on the move, but it is not the genuinely productive kind of industry that creates stable or rising standards of living. Yet since inflation seems to be constantly lowering existing standards, many fear that imposition of reparation payments such as are called for in the recently issued Pauley report will bring about complete economic stagnation. That the Supreme Command of the Allied Powers (SCAP, as it is generally called) is mindful of the situation is revealed by the widely publicized decision to permit the Japanese to use for another year steel-making machinery marked for reparations, in the hope of stimulating industrial revival and economic recovery.

Ideological Conflicts

The social and political implications of such economic perils are not slow in making their appearance. With growth in unemployment and ever higher inflation of prices, communist and other types of revolutionary activity spring to the forefront of public attention. On the other hand, the occupational forces, under American leadership, are seriously concerned that radicalism shall not spread throughout Japanese society. It is an accepted corollary to American supremacy in Japan and southern Korea that from these points of vantage the nations committed to a philosophy of personal liberty in business as well as in politics are preparing to wage ideological conflict with any and all challengers for the soul of Asia and for its resources and markets.

Accordingly, the entire pattern of Japan's intellectual life is being scrutinized and revised under American direction today. Especially is this true in the field of education. Textbooks are being rewritten from the democratic viewpoint and the same solicitude is being shown with respect to magazines, newspapers and books. Not only is the leadership in the nation's industrial and economic life being "purged" of undesirable personalities; from the school system too thousands of teachers have been discharged as untrustworthy and undemocratic. The task of re-educating Japan is well under way. While it is clear that her new tutors are willing that minorities shall have a voice in the conduct of affairs, with labor granted full rights to collective bargaining as well as freedom to organize and to agitate for desired reforms, it is equally obvious that both public and private interests are to be protected against class strife and party influence.

The Motif of Religion

The success of American democratic reform in Japan thus depends upon a stabilized economic order and a growing regard for personal liberty in a close-knit social fabric. Both these factors, as America and her Anglo-Saxon allies acknowledge, have their roots deep in the culture of the human soul. But a divergence of judgment has developed between those who frankly accept religious motivation as an asset in social relationships and those who regard religion either with contempt or with indifference.

On various occasions General MacArthur has described the task of reconstruction and re-education in Japan and elsewhere as essentially theological. Regardless of what the British, the Americans or even the Russians have done in their own or other lands, MacArthur believes that the failure of Japan to adjust herself heretofore to peaceful and cooperative relationships with other nations is to be

accounted for on religious and moral grounds. Japan needs a new spiritual foundation for her whole life, economic, political and social. This is the realm of religious concern for the individual and his fundamental attitudes toward the world, his fellow man and himself.

MacArthur and Missionaries

Accordingly, SCAP, while occupying itself with economic and industrial reconstruction and with social and educational reform, has at the same time, under specific instructions from the commanding general, given priority over all other non-military personnel to religious workers to proceed to and work in Japan. In a recent message to the Southern Baptist Convention in the United States, General MacArthur said that he wanted a thousand Christian missionaries in Japan at the earliest possible time. In various practical ways SCAP is making it clear that this was no pious platitude. So far as official American influence determines Allied occupation and governmental policies in Japan, Christianity and its institutions are being enrolled as dynamic factors in the regeneration of both the souls and the customs of the Japanese people.

About all this one might be cynical. There is always danger that religion be made a tool of human designs. So-called democracies, no less than imperialisms and dictatorships, have been guilty of practices of this nature in the not too distant past. There is every reason to be alert to the perils of such a policy as is now being pursued. For only as religion is recognized as superior to all human institutions and as exercising the claims of a Christ-like conscience over them can it be safely enlisted in the cause of social organization. Yet certainly MacArthur is right in holding that there cannot be a new and nobler Japan without spiritual and moral regeneration.

A Challenge to Christianity

Thus it has come to pass that Christianity and the church have an opportunity in Japan today such as they never had before. Not only are the minds and hearts of the Japanese people alert and receptive to that essence of character which, they have come to see, has made America powerful and at the same time generous; the governing authorities, both Allied and native, are now also positively helpful to the cause of spiritual and moral reform. In economic reconstruction as well as in social rehabilitation there is widespread recognition that religion has a specific function to perform. In personal relationships there is frank admission that Japan's old faiths and moral codes have proved their unworthiness to claim the loyalties of modern men and women. It is high time to give a new culture and its underlying Christian philosophy the opportunity to prove their value in the social, economic and political order that is in process of development.

Japan's new constitution literally and for all time outlaws wars as an instrument of national policy. If this means merely the repudiation of military establishments and of military training until Japan gets on her feet again economically, this clause is scarcely worth the paper it is written on. But if, to Japan and to all who are concerned for the future, it means the replacement of conditions which beget warlike attitudes by conditions which make for a cooperative and friendly world, then the opportunities for Christian advance are unprecedented.

It should be observed that in calling for a thousand missionaries to come and work in Japan, General MacArthur did not have in mind that they should engage simply in the accustomed tasks of church and parish life. To the writer he said it was his hope that Christians competent for all types of specialized service might come and, gathering around them groups of interested Japanese, give them the fundamentals of the Christian religion and way of life, then send them out to become contagious examples of what faith in God and in human dignity can do for mankind. It is clear that this interpretation of missions will make upon our youth and our supporting Christian institutions demands such as have not been felt since the campaign for "Evangelization of the World in this Generation" called forth thousands of missionaries and millions of dollars at the turn of the century. It is equally clear that if, after all the sacrifice and suffering laid upon young and old in the two world wars of this half-century, Christianity cannot call forth comparable dedication of life and money to the cause of divine fellowship throughout the earth, then surely we are unprofitable servants and the truth is not in us.

VERSE

Beyond the Knowing

THOUGH the eyes were ever blind,
Color dwells within the mind,

And the ears that have not found
Music, are aware of sound.

The dumb no syllables await,
Are to themselves articulate;

All who bear the sense of breath
Know . . . beyond the knowing . . . death.

MAE WINKLER GOODMAN.

Atom Weight at Our Breast

FROM that hour when we picked the lock,
Ravished the holy room, brought home the fire,
We who are brothers to Prometheus
Carry the secret, heavy tube at our breast.

We hide the fertile-flaming core, but seeds
Are spewed like smoke from covered coal, henceforth,
Forever spinning the primal fiery plant
That is feared and fed. We cannot banish the weight,
Nor drown in the sea the root that is death
And life, nor bury the barbed, corrosive stem.

Only reset and prune and trim and train
The power, till leaves make green the arid earth.

CELIA DIMMETTE.

FEBRUARY SURVEY OF BOOKS

Studies in Worship

THE LIVING LITURGY. *By Massey Hamilton Shepherd, Jr. Oxford University Press, $2.25.*

THESE brief chapters, reprinted for the most part from the *Witness,* carry on the liturgical tradition of William Palmer Ladd's *Prayer Book Interleaves.* Written primarily for members of the Protestant Episcopal Church, they at the same time offer an insight into the nature of liturgical worship which is needed by all of Protestantism. Dr. Shepherd also posts a storm warning which all should heed:

> We advertise our worship with tantalizing sermon topics and special-feature music, as though one went to church as to the movies—for a sensation. The chaste restraint, the objective God-centered spirit of the liturgy is overladen with subjective, ego-centered "old favorites" in the Hymnal, which may be good for the parlor but which do not mix well with the *Te Deum,* the *Magnificat,* the *Sanctus,* the *Gloria in excelsis.*

It is against this type of sensation in the name of religion that Professor Shepherd rightly protests. In an age of concern for Christian unity, which has shown tremendous zeal for the missionary cause, which has led the church into a fuller and more profound "social gospel," and which has brought to birth a new kind of Christian scholarship, it is no accident that there has been a liturgical movement which "seeks a focal center in the liturgy for our religious inspiration and common activity, not only in the church, but also in our life in the world." Worship is more than passive contemplation; there is in congregational worship common and cooperative action which integrates life under the lordship of Jesus Christ. Only by this emphasis on the corporate nature of Christian life can we escape from egocentric subjectivism.

This points to the answer to the question asked by many members of non-liturgical churches: "Why use a liturgy?" Certainly traditional formalism was condemned by the prophets and by Jesus. But there is a difference between ceremonialism and ritual. "Actually our Prayer Book says very little about purely ceremonial matters and leaves them flexible according to taste, discretion, or the circumstances of the hour." It is the text, the words said (ritual), that are fixed to a great degree; and these have grown out of the experience of the whole church throughout the years and include the 100 new prayers in the 1928 revision of the Prayer Book. God speaks through careful preparation in both sermons and worship. "The liturgy crystallizes the experience of the whole church," carrying the congregation beyond its immediate needs and concerns to the world-wide and cosmic will of our heavenly Father.

It is against this background that the author writes brief chapters (fifty-three of them) on many subjects. There is one on "our debt to the Jews" which should be read from every pulpit in the land. There is good advice about revising the Psalter to eliminate inappropriate sections and to edit them as other Protestants have done. He speaks wisely about "intinction," for many Episcopalians still defy bacteriology in the name of tradition and faith. He condemns the new Roman feast of "Christ the King" on the basis of both liturgical and Reformation principles, and prefers "Reformation Sunday" on its proper date. (The liturgical principle is that feast days should always commemorate events and never doctrines, which also makes Trinity Sunday suspect.) His "ten rules for choirs" are essential, and he offers good advice on the use of music in common worship.

There are two forms of worship commonly used for the main service on Sunday mornings in the Episcopal Church: the Lord's Supper and Morning Prayer. Dr. Shepherd, on good historical grounds, makes out a convincing case for the priority of Holy Communion, and he shows how Morning Prayer accidentally replaced it. Fifteen of his chapters aid the reader in understanding this great service. But it seems to this reviewer that the author is too steeped in history and that his case falls to the ground on psychological grounds. If Holy Communion is so obviously a simple service of the gospel, why does it need such an elaborate apologetic? It is a long and complicated service, hoary with tradition, and quite lacking in psychological development (although it contains everything necessary for common worship). It always confuses visitors to the Episcopal Church, even when rendered with simplicity.

Yet Dr. Shepherd writes that "Morning and Evening Prayer are appreciated by sophisticated people, sensitive to poetry and style," but for others it "rarely conveys anything relevant to the tough world they live and struggle in; it remains by and large an incomprehensible formality." But the sermon and hymns have become part of the office, and the total effect, within the flexibility permitted by the rubrics, is meaningful and relevant when Holy Communion is not.

It is likely that the next liturgical struggle within the Episcopal Church will be between advocates of Morning Prayer and Holy Communion. No one denies that the Lord's Supper is the chief service of Christendom, but there are still many who feel that Morning Prayer, with its roots in the ancient worship of the synagogue, is more biblical and more relevant for normal Sunday worship.

RANDOLPH CRUMP MILLER.

Three Systems of Dogma

PAGANISM TO CHRISTIANITY IN THE ROMAN EMPIRE. *By Walter Woodburn Hyde. University of Pennsylvania Press, $4.00.*

THIS is a book for specialists. On every page it bears the marks of the scholar's workshop. The elaborate footnotes citing original sources of modern literature, and untranslated phrases from Latin or German or French in the main body of the text, will discourage the layman from reading the volume. But one whose endurance can survive the perusal of these 270 large and closely packed pages will acquire a vast body of statistical information on a wide range of topics. The title of the book may prove somewhat misleading. At first sight it suggests a genetic study of the influence of paganism on Christianity, but it proves to be a detailed account of the total religious beliefs and practices of the Romans, of the Jews and of the Christians, with only slight if any reference to their mutual relations.

First, the native religion of the old Romans is described in great detail, its growth being traced through the republican and the imperial periods. Note is taken of the influence of Etruscan religion, of Hellenistic philosophies, particularly Stoicism and Epicureanism, as well as of the Oriental mysteries of Cybele, Isis, Atargatis and Mithra.

The next section of the book is given over to Judaism and the Old Testament. The topics treated are Abraham and his descendants, belief in Yahweh, the Babylonian exile, the diaspora, anti-Semitism in antiquity, and criticism of the Old Testament in modern times. The author catalogues opinions that have been held by various scholars, but offers no fresh solution of debated problems.

Two chapters are devoted to the life and teaching of

Jesus. We are told that very little can be known with certainty regarding his career. The older books that have been written about him are described at some length. The author has a fondness for the bizarre and fictional treatments of the subject but seems unacquainted with the more recent historical attempts to recover the story of Jesus' life. The Synoptic Gospels are accepted as the only valid source material for the life and teaching of Jesus. Yet much that is found in these books is rejected, although no thoroughgoing program is offered for distinguishing the fictional from the factual. There seems to be no acquaintance with the more recent findings in Gospel criticism, and the circumstances that led the several evangelists to entertain their distinctive opinions receive no consideration. The central theme of Jesus' teaching is said to have been the fatherhood of God and the brotherhood of man, as Harnack had alleged some fifty years ago.

The progress of Christianity after the death of Jesus is sketched by centuries down to the time of Theodosius. Finally, an "Epilogue" is added to provide a present-day account of the status of Judaism and Christianity. The prospects for the future of the Christian church are rather soberly, even pessimistically, evaluated. The clash between science and theology is thought to be irreconcilable. Hence we are told that "a higher form of our religion, which neither its defenders nor assailants have yet visioned, must be in the making to bring it into harmony with the scientific trend of our day." The author assumes throughout that religion is primarily a body of beliefs; he does not realize that it is a stream of social experience in which systems of dogma may be only incidental by-products.

SHIRLEY JACKSON CASE.

Understanding Through Religion

THE GOD WE WORSHIP. *By Roger Hazelton. The Macmillan Company, $2.00.*

PROFESSOR HAZELTON of Andover-Newton Theological School has written a suggestive and well balanced book. Starting from the conviction that significant worship must be intelligent, he examines the meaning of "Thine is the Kingdom and the power and the glory."

This meaning is found by a combination of two approaches, those of philosophy and of adoration. The latter requires a personal God, while the former tends to arrive at a metaphysical principle. Between these two the author oscillates, and the resolution is never clearly achieved. Had he devoted a chapter to the personality or impersonality of God his book would have been much clearer theologically.

Yet there is value in approaching theology through worship, for this is the heart of believing, while it is also the acid test of conviction. How a man prays is the real index of his doctrine of God, if he prays sincerely.

As an essay on philosophy of religion the volume is suggestive, especially in its treatment of divine power in relation to love (an ancient theme reminiscent of the Second Isaiah), and of the true meaning of goodness with its gentler and its sterner sides. Dr. Hazelton advances an interesting interpretation of sacramentalism which goes pretty far for a Congregationalist. His study leads him to the conclusion that "the witness of religion itself to God is more authentic and trustworthy than any other testimony."

There is danger in this statement because of its ambiguity. If religion is equated with worship, we are back at the theology of experience with its limitations of vagueness. If the term is intended to include philosophical reflection, then the proposition does not say anything.

The value of the book is more in its sidelights than in any spotlight that searches out and pitilessly exposes the object of its illumination. EDWIN E. AUBREY.

A Prophet in Exile

GOD WITH US. *By S. L. Frank. Yale University Press, $3.00.*

LIKE ONE of Paul's letters written from a Roman prison, comes this inspired document to Christians in our time. Semyon Ludwigovitch Frank (born 1877 in Moscow) was in early youth an ardent Marxist. He soon discovered the flaws in Marxian materialism and became a philosophical idealist, joining the Christian cause with Berdyaev, Bulgakov and Struve. As author of influential books and professor of philosophy in Moscow, he was arrested by the Soviet government in 1922 for "exerting harmful influence on youth" (even as Socrates). Exiled to Germany he was influential there, writing books and contributions in several languages until in 1936 he was uprooted by the nazis and exiled, this time to France. In the early years of the war Frank wrote the present meditations, sending a few pages of manuscript at a time in microscopic handwriting (before postal communications were closed) to his son in England. The son recopied the pages in larger script for the translator, and the publisher has shipped the book across the Atlantic for Christians of the New World to read.

The reader may wonder if the epistle is as significant as the dramatic events from which it comes. This was my question when I started to read the first of the 296 pages of closely set type. Part One explores the question, "What is faith?" Faith is not belief in the unproved; neither is it submission to authority, however respectable the tradition may be. Faith is certainty arising from knowledge, the first-hand experience of a reality that is actually present. Religious faith is direct knowledge of God, "the encounter of the human heart with God." Religious experience has a dimension of depth, a unity so intimate that God lives in me and I in him. His reality is known by his action upon us. "The real is that which gives us joy or sorrow in a concrete kind of way."

Is God a person? Not as abstract definition or scientific judgment, or even as a self-contained entity. We simply testify that we stand in a personal relation to him. In our living encounter with God, "we can only speak *to* God and not reason *about* him." Religious experience is communion, and "faith first begins precisely at the moment of our personal communion with God." Dogmas may degenerate into a rigid verbal formula, but their true meaning is practical, an affirmation of value. Religious truth though universal is also personal, for it gives to everyone something he needs.

Part Two deals with the paradoxical truth of Christianity. Christianity is the religion of personality. In it for the first time man finds himself, a being of unique value, rooted in God who is savior rather than judge. Sin is regarded not as a guilt or crime, but as a danger, a disease that threatens man's life. A repentant sinner is more precious than a righteous man, for his need is greater and the longing for God counts more than righteousness attained. The bond between man and God is the bond of love.

Christianity is supremely a religion of love. Not tolerance but joyous acceptance, moving one's center of gravity to the person of another. Not love as preference, but love as universal and open to all as members of one family of God. This religion teaches us to love our neighbor more than ourselves. Love is stronger than force of any kind. The way of self-sacrificing love proves to be the only fruitful way of destroying

evil. "Since evil is isolation, disunity, hostility, it can be truly conquered only by its opposite, love." As faith without works is dead, so love is effective only as it goes forth in unselfish action to serve all in practical and redemptive ways.

After reading on through Part Three with growing excitement, my conviction was that here is an authentic Christian testimony bearing the signature of a great and faithful comrade. Frank is himself one of the evidences of the Christian renaissance he calls us to assist in bringing to birth.

PAUL E. JOHNSON.

Adventures of the Spirit

JOY. *By George Bernanos. Translated by Louise Varèse. Pantheon Books, $2.75.*

THIS NOVEL was published in France in 1929, a sequel to *L'Imposture,* not available in English. *The Sun of Satan,* probably the best known of this author's works, preceded these. His *Diary of a Country Priest* was written later. Bernanos' wide abilities are indicated not only by the power of these novels but also by his political tracts written in exile and translated under the title, *Plea for Liberty.* The latter work, like an earlier anti-Franco book, *Les grands cimitières sous la lune* (concerned with the Spanish civil war), places Bernanos among those Catholic writers who have been unmistakably anti-fascist. His novels, moreover, deal unsparingly with certain circles and elements in the church and are singularly free from holy water and genuflections. Full appreciation of the present novel, *Joy,* requires acquaintance with *L'Imposture.* Translation of the latter may well have been considered injudicious, possibly because it contains so candid a delineation of certain unsavory and parasitic elements in the church, or in view of its rather specialized subject matter. It should be read by those who know French for its extraordinary analysis of religious hypocrisy.

It is not to be thought, however, that the work of this author is other than an honor and a tribute to the church to which he belongs. He stands among a select group which includes Mauriac and Graham Greene as notable interpreters of the Roman Catholic faith. He belongs with that militant strain of French Catholicism that stems from Léon Bloy and Charles Péguy who criticize the modern pattern of life out of loyalty to an older pre-Revolution idealism which exalts such figures as Jeanne d'Arc and places its hopes in a devout peasantry and agrarian values. It is well for Americans to realize the tensions both in French Catholicism and in Continental social ideals suggested by such a figure. We thus better understand De Gaulle and the more significant French youth groups.

The present novel portrays the impact of a saintly girl and her joy upon a household of sinners. Browning's "Pippa Passes" comes to mind as a parallel, but the transformation of life here is seen in less Victorian and more Christian terms. Pippa's influence is achieved at the cost of a song, that of the heroine, Chantal, at the cost of her life. It is true that Browning recognizes this law better in his "Saul":

> It is by no breath,
> Turn of eye, wave of hand, that salvation joins issue with death.

The joy of Chantal is set throughout the novel over against the sadness of men. Being linked with humility and innocence it provokes them, troubles them, delivers some and draws murder out of the worst of them. "She drags our black souls out of the shadows, and old sins begin to stir." Indeed, the gospel is to some "a savor of life unto life," and to others "a savor of death unto death." But in either case he who bears it wins scars. The joy here is rooted in a mystical life and is potent only because it knows and bears the evil and the sadness of the world. In his effective descriptions of the ecstasies of his heroine, Bernanos no doubt portrays a type of mysticism which reminds us of the excess in Ignatius of Antioch as well as of the depth of Paul.

Of particular interest in the novel is the conjunction into which Chantal is brought with a great but cynical psychiatrist. After a lifetime spent in curiosity as to human motives and in successful cures, he at last finds a wisdom greater than his own in his own field. This portrait of Christianity's modern rival and of the issues between them is not oversimplified and is of immense interest. Equally striking is the conjunction between the unsophisticated girl and a famous student of the mystical life, the "impostor" of the earlier novel, a priest and scholar who had lost his faith. He is saved by his first-hand acquaintance with that which he had dissected through a lifetime of biographical studies.

It would be of interest to examine the concern with Satan and the powers of darkness which runs through so much of Bernanos' work. A recent critique of Catholic novelists, including Bernanos, "The Priest as Scapegoat" *(Partisan Review,* September-October 1946), seeks to show that primitive and disguised motivations and appeals underlie their apparent obsession with the priest, especially the "bad priest," and his suffering. But the author of this critique fails to recognize the reticence of Bernanos in all that concerns sexuality and to appreciate the reality of Christian faith and charity. The clinical analysis of the religious life brings many illuminations—this is to be insisted on against Bernanos' depreciation of it—but the realities of faith and its action are not to be dissolved away by hypotheses still very insecurely drawn from psychoanalysis and the *Golden Bough.* It is just these issues which make the present novel and its predecessor of great contemporary interest.

AMOS N. WILDER.

Allies and Rivals of the Church

THE CHURCH AND ORGANIZED MOVEMENTS. *Edited by Randolph Crump Miller. Harper & Brothers, $1.50.*

THIS is the second volume of the "Interseminary Series" consisting of five volumes which purpose: "to outline the character of the contemporary world which challenges the church; to proclaim afresh the nature of the gospel and the church which must meet the challenge; and to set forth the claims which ecumenical Christianity makes upon the various churches as they face their world task." If the other books of the series are as good as this one, the series will make a substantial contribution to Christian thought in our day. It is scholarly without being pedantic, tolerant without making compromises, and fairly exhaustive without becoming superficial or tedious.

Although the contributors to the volume represent different theological backgrounds, they write in the main from the viewpoint of liberal Protestantism. Particularly well written is Chapter II, by Elton Trueblood, which deals with the live options confronting Western culture. The point is convincingly made that the real divisions of Christianity are not the existing denominations but Ecumenical Christianity, Dogmatic Christianity, Neo-Revivalism, and Fringe Movements; the real rivals of Christianity are not the other world religions but secular faiths. Less convincingly it is claimed that materialism may be a hindrance to the gospel but is not an alternative to it.

The second part of the book examines the major organized groups in America in order to determine the resistance

and the assistance that may be expected from them by the church. Evaluation is made of typical examples, including communism, fascism, humanism, fraternalism, and civic clubs. A chapter is devoted to the cults, including the non-Christian based, the metaphysical, the quasi-orthodox, and the neo-fundamentalist. Much of the information furnished here is not readily available elsewhere.

The final division of the book is devoted to the resources of the church in the nature of its faith, its present opportunities both at home and abroad, its moral integrity and stability, its integration of total experience, and its invisible spiritual power. Emphasis is rightly placed on worship as its primary function, God as its primary concern, and power from on high as its primary need.

The church is not merely another organization; it cannot properly be a member of a council of social agencies. Nevertheless it is not called upon to oppose or ignore the groups that serve definite classes or interests in contemporary society. Instead it must find a level of cooperation with as many groups as possible. This book will help it do so.

TALMAGE C. JOHNSON.

Myths of Babylon and Israel

THE GILGAMESH EPIC AND OLD TESTAMENT PARALLELS. *By Alexander Heidel. University of Chicago Press, $3.50.*

THE EPIC of Gilgamesh is one of the greatest literary creations of ancient Babylonia, and a document of far-reaching significance in the history of culture. The modern world learned of it first when, on December 3, 1872, George Smith discussed the eleventh tablet of the epic in a paper called "The Chaldean Account of the Deluge," which he read before the Society of Biblical Archaeology in London, startling the entire Bible-reading world with the astonishing parallels he found there to the Flood story in Genesis. Succeeding years brought to light further portions of the poem and, in course of time, scholarly study and publication. But even yet finality has not been attained. Unfortunately, considerable portions of several of the twelve clay tablets on which the epic was written are still missing; also, the steady advance in knowledge of the languages of ancient Mesopotamia continues to throw fresh light on various passages. This is the relevance of Dr. Heidel's work. He has carefully assembled and collated all known sources of the epic and has set the resultant poem before the reader in a translation where his high facility in the technical details of the Akkadian language finds scope. To this he has added translations of "related material," including the famous poems of "Ishtar's Descent into the Underworld" and the "Myth of Nergal and Ereshkigal." The translations comprise about half of the volume.

In common with other scholars, Dr. Heidel recognizes that these poems are not primarily historical records but that they express some of the deepest speculative thought of ancient Babylonia upon problems of man's being and nature. In particular they give prominent place to the problem of death. Ample attention is accordingly given in Dr. Heidel's book to the philosophical or theological aspects of the poems. Chapter III deals in this fashion with "Death and the Afterlife"; and Chapter IV, with which the book concludes, is a discussion of the Flood stories.

Many readers will perhaps feel that the handling of the Old Testament parallels is a less satisfying feature of the volume. Dr. Heidel is conservative in his religious outlook, a remark that certainly is not in itself an adverse criticism. One must respect the depth and sincerity of his religious convictions. Further, it is highly important that accepted scholarly views be constantly subjected to critical re-examination; and Dr. Heidel has performed a real service in doing so. Beyond a doubt we went too far at one time in equating Israel's culture with that of her neighbors. The profound fact rather is the uniqueness of Israel. Yet one cannot avoid the feeling that Dr. Heidel's presuppositions in turn have led him into excess. There is implicit in his book a theory of a determinative body of religious doctrine in ancient Israel, apparently from early times, which then provides a clue for details of biblical exegesis. An especially disturbing case of this is the use, although without dogmatic insistence, of John 5:28-29 in interpretation of Dan. 12:2 (p. 221). Now admittedly there is much of truth in such a method; one must be very clear in one's grasp of principles of exegesis to avoid errors in either direction at this point. The crux of the matter lies in one's understanding of Israel's religious history. Many students of the Old Testament find reason to believe that Israel's thinking was in a state of constant development, with results that at some points were almost revolutionary, and at many others diverged farther from previous concepts than Dr. Heidel's views would allow. Consequently in interpreting the Old Testament we are justified in making use of a determinative body of religious belief only for the relatively limited period when such specific details of thinking were commonly accepted.

The book merits study, not alone because of the continuing importance of the great body of ancient literature that is its central theme, but because of the thoughtful challenge it offers to many accepted ideas.

WILLIAM A. IRWIN.

Can the Twain Meet?

TALE OF THE TWAIN. *By Sam Constantino, Jr. Harper & Brothers, $2.50.*

THIS is a wholly delightful novel. Locale: Japan, the American Pacific coast and St. Louis. Time: May 1940 to October 1945. The central figure is lovely Tana-ko, a Eurasian, daughter of the Japanese industrialist Kazuo Hashi and his American wife. Around her play the forces of American prejudice, particularly the growing anti-Japanese feeling that increased in prewar years as fear of war with Japan grew. Tana-ko attends college in Berkeley and soon realizes not only her declassé position in white society but also the growing animosity against the nisei. But upon return to her Japanese homeland for vacations, she also recognizes that her white blood makes her an object of suspicion to those of pure Japanese ancestry. She falls in love with the Japanese student Koyohito, son of a farmer near Kobe, who later enlists in the Japanese army and returns wounded to resume his place in Tana-ko's heart which for a while had been threatened by the young American from St. Louis, whom Tana-ko had met in Berkeley, learned to admire, and later helped rescue as he parachuted to earth in Kobe after his B-29 had been disabled.

The reactionary and nationalist forces of Japan are well represented by Tana-ko's uncle, the brutal Colonel Saburo Hashi, whose fanatical devotion to the emperor and that mad enterprise of Japanese militarists and industrialists known as the "Great East Asia Co-prosperity Sphere" blinds him completely towards the inevitable risk his country is running in courting war with Great Britain and America.

The liberal forces of Japan are skillfully portrayed in the persons of the Kobe journalists, Yosuke Matsuga, brother of Koyohito, and Rikizo, and in Dr. Kuroki, friend of the American journalist Thomas Crump whom at the begin-

ning and at the end of the story we meet in conference with those to whom falls the difficult lot of aiding the democratic forces of Japan.

This reviewer finds much in this story to remind him of John Hersey's *A Bell for Adano*. We have here the same sympathy for a beaten enemy, the same fine understanding for a people whom chauvinistic propaganda and false pride have brought to the brink of ruin, and also that spirit of democratic liberalism and broad tolerance without which a novel on such a theme simply could not stand up.

KARL M. CHWOROWSKY.

Ears, Eyes and Learning

AUDIO-VISUAL METHODS IN TEACHING. *By Edgar Dale. Dryden Press, $4.25.*

TEACHERS have long awaited this graphic and authoritative textbook by the man best equipped as teacher and practitioner to write it—the head of the bureau of educational research of Ohio State University. At the outset Dr. Dale stresses the fact that audio-visual materials, including motion pictures, film-strips, slides, radio, phonograph records, electrical transcriptions, dramas, exhibits, demonstrations and the like, are means, not ends. Properly used, they may greatly improve the effectiveness of teaching but they seldom, if ever, do the job by themselves. They will never take the place of the teacher, but they may help tremendously in the fundamental task of explaining things so well that they will be more meaningful and usable and thus better remembered.

The author divides his treatment into three parts—the Why, the What, and the How. In Part I (the Why) he discusses the underlying theory. Probably the most unique and valuable section here is the chapter devoted to what he calls the "Cone of Experience"—a pictorial device to explain "the interrelationships of the various types of audio-visual materials, as well as their individual positions in the learning process." The cone is divided into ten horizontal segments, beginning at the base with "direct, purposeful experiences." Next above this base is the segment of "contrived experiences" (as with miniature models) and then, in order, come segments representing dramatic participation, demonstrations, field trips, exhibits, motion pictures, radio, recordings, still pictures, visual symbols (charts, graphs, maps), and finally, at the pinnacle of the cone, verbal symbols—the abtract ideas and concepts conveyed by words. Each segment thus represents a stage between the two extremes—between direct experience and pure abstraction. Dr. Dale cautions against considering this cone as "a perfect or mechanically flawless picture to be taken with absolute literalness in its simplified form." He does not diminish the importance of the abstract concepts. On the contrary, he insists that "intellectual life is impossible without abstractions and symbolizations. Through words we socialize and communicate experiences that are direct, personal, and otherwise incommunicable." The value of the cone as he constructs it (and pictures it on the page) is that it shows the importance of the various types of experiences which can be consciously made a part of the learning process by the use of audio-visual materials.

In Part II (the What) he takes up in twelve successive chapters an exposition of the nature and value of each of the major audio-visual materials mentioned in the cone described above.

In Part III (the How) he considers audio-visual methods applied in the classroom teaching of arithmetic, geography, social studies (including history and civics), science and nature, industrial arts and vocational education, health, and English literature. The next four chapters deal with problems of administration, evaluation and the production of materials. The final chapter presents eight predictions of the future developments in this field.

Leafing backward through the 546 pages of this monumental volume the reviewer is impressed with these outstanding features: (1) the application of the principles of the book as demonstrated in the lucidity of its literary style, the large amount of illustrative matter, and the excellence of the typographical arrangement—a cooperative achievement of author, publisher and designer; (2) the vast reservoir of experience and reflection of other teachers and students which Dr. Dale has drawn upon, so that it is in a very real sense a communal book—the product of the whole community of workers in this fascinating field; (3) the conservatism of the claims made for these newer methods. Time and again he emphasizes the fact that they are no cure-all for every teaching problem and warns that devotees of audio-visual methods have no ground for thinking that all teaching methods of the prewar days are "wrong," "obsolete" and "wasteful." He claims simply that "all teaching, from the first grades through the college level, can be greatly improved by visual and auditory materials because these teaching materials can make the learning experience far more concrete and memorable."

These features combine to justify the opinion that the volume will become and remain for many years the standard treatise in its field. Although designed primarily for public school and college teachers, religious educators and ministers will find it invaluable.

FRED EASTMAN.

Books Received

(Some of these will be reviewed)

Freedom of the Movies. By Ruth A. Inglis. University of Chicago Press, $3.00.

Anglo-Saxon Saints and Scholars. By Eleanor Shipley Duckett. Macmillan, $5.00.

The Web of Government. By R. M. MacIver. Macmillan, $4.50.

The Racial Factor in Y.M.C.A.'s, A Report on Negro-White Relationships in 24 Cities. By J. Howell Atwood and others. Association Press, $2.25.

Plain Talks on Romans. By Wendell P. Loveless. Moody Press, $3.50.

Atomic Power and Moral Faith. By T. V. Smith. Claremont College, Claremont, Calif., $2.00. In these two lectures, delivered for the three associated colleges at Claremont, T. V. Smith is at his best—and that is very good indeed. His key words are courage and faith: "high courage for the atomic age," for both its dangers and its possibilities, resting on knowledge of the grounds of fear and hope; and "the simple faith required for justice." The new atomic age has produced no clearer thinking, and the discussion of its issues has evoked nothing which, as literature, is half so good.

Hannah More and Her Circle. By Mary Alden Hopkins. Longmans, $3.50.

Our New Testament. By George B. Scriven. Morehouse-Gorham Co. Student's Workbook, 85 cents; Leader's Manual, $1.00.

With Firmness in the Right, American Diplomatic Action Affecting Jews, 1840-1945. By Cyrus Adler and Aaron M. Margalith. American Jewish Committee, 386 Fourth Ave., New York, $4.00. This is a much longer and more complicated story than one might expect. It forms an important chapter in the history of American diplomacy. Most of the earlier episodes deal with the rights of American Jews in the Mohammedan countries and in Russia, but there were also interesting interchanges with Austria and Germany. The whole prewar section is essential background for the study of recent and current problems. This is not propaganda but a well documented scholarly history.

Stories to Tell Children. By Ralph Conover Lankler. Revell,

$1.50. Lowell Thomas says this man is good at telling stories to children, and that is perhaps more effective praise than any original words that could be written here.

PAMPHLETS

Freedom without Violence, India's Struggle for Independence. By Clifford Manshardt. Human Events Associates, Chicago, 25 cents.

Apostolic Succession at the Bar of Modern Scholarship. By Felix L. Cirlot. Holy Cross Press, West Park, N. Y., 50 cents. Author thinks apostolic succession can prove its case by historical evidence and marshals the data to that end.

Community Centers as Living War Memorials. By James Dahir. Russell Sage Foundation, 50 cents.

Intergroup Relations in San Diego. By Laurence I. Hewes, Jr. American Council on Race Relations, San Francisco, 75 cents.

Basle to Jerusalem, Story of the World Zionist Congress. By Alfred Werner. American Jewish Congress, 1834 Broadway, New York, 10 cents.

Germany, Nation or No-man's-land? By James P. Warburg. Foreign Policy Assn., 35 cents.

The Federal Council of Churches and the Reformed Faith. By Henry P. Kik. Author, 1533 S. 61st Court, Cicero, Ill., 40 cents. A protest against the Federal Council because it does not have a tight enough creed.

Who Wrote the New Prayers in the Prayer Book? By James Arthur Muller. Church Historical Society, 4205 Spruce St., Philadelphia, 50 cents. The revision published in 1929 contains more than one hundred prayers not in the Book of Common Prayer before that date. It took a good deal of research to discover their authors, and some eluded inquiry.

How Can we Teach about Sex? By Benjamin C. Gruenberg. Public Affairs Committee, 10 cents. Much about why we should and through what agencies; not so much about how.

Cooperation and Religion. By M. M. Coady. Cooperative League of the U.S.A., 167 W. 12th St., New York, 10 cents.

The Chinese Church Rides the Storm. By R. Orlando Jolliffe. Friendship Press, 25 cents.

Faith Triumphant in the Philippines. By E. K. Higdon. Friendship Press, 25 cents.

A Century Beckons. Edited by Frances Dunlap Heron. International Council of Religious Education, 203 N. Wabash Ave., Chicago. A symposium of ideas and opinions on religious education by 192 contributors, with data about the International Council.

The Story of Jesus. Morehouse-Gorham Co., 20 cents. Text from the King James Version, colored illustration from the old masters.

Discussion Outline on Atomic Energy. National Committee on Atomic Information, 1749 L St., N.W., Washington, D. C., 10 cents.

Weekday Religious Education: Help or Hindrance to Interreligious Understanding? By Isaac K. Beckes. National Conference of Christians and Jews, 381 Fourth Ave., New York, 10 cents.

Have You Considered Him? By Wilbur M. Smith. Moody Press, 15 cents.

Can the Civil Service Malady be Cured? By Elton Raymond Shaw. Shaw Pub. Co., Washington, D. C., 25 cents.

Uncle Samuel Calls in the Lobbyists, and Why People Laugh at Congress. By Elton Raymond Shaw. Shaw Pub. Co., 25 cents.

CORRESPONDENCE

Case of Atomic Nerves

EDITOR THE CHRISTIAN CENTURY:

SIR: An ordinary man can say no more to Roger William Riis for his article, "Our Case of Atomic Nerves," than a hearty "Thank you!" He has given way to good common sense and expression of a faith in a God, who is above the atom, though it speaks an awful language about a power which fifty per cent of American humanity so glibly ignores.

Withee, Wis. L. C. BUNDGAARD.

EDITOR THE CHRISTIAN CENTURY:

SIR: "Our Case of Atomic Nerves," by Roger William Riis, is worth a thousand times the subscription price. In fact, if you have reprints of it made, I will take 500 of them myself for distribution. I am going to make a talk about it in my Sunday school next Sunday.

Malvern, Ark. GAY MORRISON, SR.

Montaigne and Strong

EDITOR THE CHRISTIAN CENTURY:

SIR: It is to be hoped that the too critical review, in your January 1 issue, of John H. Strong's book *Jesus the Man of Prayer* will not result in the book's not being widely read. For, regardless of the charge of preachy incoherence, the book is vibrant with life and makes the reader realize as never before the importance of prayer in the life of Jesus and in our own lives if we would be followers of him.

A few years ago, Dr. Strong gave a series of sermons for a union week of prayer service in Rushville, using as his theme, "Light on the Practice of Prayer from the Example of Jesus." The book, a revision of those addresses, might better have the original title. The change may have been made at the suggestion of the publisher, as publishers like short titles, in somewhat the same way that preachers follow rules, maybe not unlike the Pharisees of old.

I was strongly attracted by Dr. Strong's sincerity. He is a real gentleman, inside and out. He is not an egotist, as the review and its heading might seem to imply.

I regret that more emphasis was not placed on the merits of this charming little book. Even the chapter singled out for criticism is not without great merit. The book has everything, even a dash of humor. If Montaigne was a poor writer, so is Dr. Strong.

Rushville, Ind. WILBER L. KENDALL.

Grass Roots Cooperation

EDITOR THE CHRISTIAN CENTURY:

SIR: Your open letter to Charles P. Taft was timely and provocative. Having served for some years in close connection with the International Council of Religious Education as a member of its lesson committee and having served as a member of the staff of the Federal Council of Churches, I think I know what you mean by the "inhibitions" and frustrations inherent in those bodies. But I am not sure that the blame is to be laid solely, or chiefly, at the door of the leaders of the denominations. The rank and file of the churches must also accept their share.

From a long experience in the pastorate I have found that it is exceedingly difficult to make the average church member conscious of or indeed interested in the work of the Federal Council. The federative principle, which "commits to a cooperative agency those functions which can better be performed unitedly than by independent action of the churches," is apt to leave him cold. He is apt to interpret this as concerned mainly with the fringes only of religious activity and, however important they may be, he thinks they are no concern of his. His work is to support the local denominational church, its preaching service, its Sunday school and other activities. An occasional address by a returned missionary, a contribution to missions and the every-member canvass, attendance upon social gatherings, support of the Scouts—these are the things which find their way into the consciousness of many church members.

Borrowing the title from another article in the same number of The Christian Century, may I suggest that the Federal Council

also needs to get down to the *grass roots*. May I suggest that the Federal Council lay still stronger emphasis upon the forming and strengthening of local and state councils of churches, and upon the formation, where possible, of local federated churches. And, further, that these bodies seek to work out comprehensive, cooperative programs for local communities, based upon careful surveys of their spiritual needs. Moreover, these programs should include not only those things which can best be done unitedly, but the whole area of religious and church activity, evangelism, religious education, teacher training, weekday instruction, adult education, missions, and civic affairs. It should be assumed that *all* the work of the churches in a given community is best done cooperatively and should follow a united program.

A beginning might be made by setting up demonstration centers to work out, and to carry out, such a united program. This does not mean, of course, uniformity in worship or in theology. It does mean a clear envisioning of the functions of the churches in the community and the steadfast effort to perform those functions adequately. The outcome of such effort may well be organic unity of the churches, but it is not necessary to wait for that before achieving real church cooperation on the community level. If some such policy were inaugurated and steadfastly adhered to, it would not be long before the local churches became conscious of the Federal Council and loyal supporters of its activities.

Newtown, Conn. BENJAMIN S. WINCHESTER.

Worth a Year's Subscription

EDITOR THE CHRISTIAN CENTURY:

SIR: The January 22 number of The Christian Century carries the announcement of a slightly increased subscription price because of greater costs of publication.

In the opinion of the writer, this late number in itself is worth a year's subscription at the new rate. "A Regrettable Appointment," "Protestant Liberty in Spain," "Federal Aid to Education" and "An American Middle Way" offset any criticisms and subscription discontinuances of disturbed dissenters both past and future. Truly The Christian Century is a great "clearinghouse" for the church.

St. Clair, Mo. MORSE H. MARKLEY.

No Turkish Christians

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent report from Istanbul, Mr. Gueron refers to the "Phanar synod, whose members are Turkish." Mr. Gueron probably means Greeks of Turkish citizenship. I think it important to make this clear, since there are no Turkish Christians in the real sense of the word "Christian." The Turks have shown a definite incapacity to understand, appreciate and embrace the spiritual, ethical and philosophical aspects of our great religion.

Armenian National Council of America, CHARLES A. VERTANES, Executive Director.
New York, N. Y.

Labor, Society and the Golden Rule

EDITOR THE CHRISTIAN CENTURY:

SIR: A correspondent in your January 1 issue, R. H. Wentland, opines in opposition to Broadus Mitchell that union labor has nothing important in common with the churches, since its principles and policies are undemocratic and unchristian. Doubtless he has in mind not the demands for reasonable wages and hours or for genuine collective bargaining, but the demands that are excessive, as well as practices, including strikes, which cause hardship, suffering and worse to the great public, the "third party" to any major labor-management dispute. No friend of labor can deny that the latter are contrary to the commandment, "Love thy neighbor."

But it is passing strange that Mr. Wentland, when he penned his indictment of union labor, never stopped to ask himself whether the principles and policies of our monopolies—whose name is legion—and of the giant corporations and big financial and industrial enterprises, *do* obey the commandment in question. And, for that matter, will he tell us which of the major social groups in any so-called Christian country lives up to that commandment? If the answer is "None"—as of course it must be—then why does he or any other member of the great public limit his angry strictures to union labor?

Our economic order is neither democratic nor Christian. This is no news to the readers of The Christian Century. If we are to democratize and Christianize that order, who is to begin? Which group is in the best position to set an example, to supply an object lesson? The coal miner, the worker on the assembly line, the underpaid clerk, or the wealthy and powerful directors and managers of big business?

Mr. Wentland is good enough to offer help to Broadus Mitchell. I trust he will be grateful to me for the help this communication is tendering him.

La Jolla, Calif. VICTOR S. YARROS.

The Marshall Appointment

EDITOR THE CHRISTIAN CENTURY:

SIR: Thanks for your very fine editorial, "A Regrettable Appointment," in your January 22 issue. You voice my sentiments better than I could express them myself. I had almost begun to wonder whether I were losing my mind, since all my friends seem to think that the appointment of General Marshall was an act of superb statesmanship. I cannot feel that way, despite the fact that I do not question the ability or the integrity of General Marshall. I cannot forget that he has the military man's point of view, that he is likely to surround himself with military men and that he has been an advocate of universal military training. And that fact alone, however peace-loving General Marshall himself may be, will cause other nations to be suspicious of the United States. Just a few days ago I saw in the press an item from Sweden apropos the appointment of General Marshall, to the effect that the United States is drifting toward militarism. Could it be that Calvin Coolidge saw these trends when he said, "Whenever the civil authorities of any country begin to take dictation from the military authorities, liberty in that country is at the beginning of the end"?

I was indeed glad to see The Christian Century sounding the tocsin of alarm. The American people seem to be asleep on the subject of militarism just now. But the military clique is steadily plugging away. I wonder if "it could happen here." I wonder if it is not already happening.

Monmouth College, Monmouth, Ill. MILTON M. MAYNARD.

EDITOR THE CHRISTIAN CENTURY:

SIR: I like The Christian Century! I like it in the same way one likes members of his family with whom he differs and even quarrels occasionally. I like The Christian Century because you are constantly taking stands with which I either disagree or which startle me into new ways of thinking. At the moment I have in mind your fine editorial titled "A Regrettable Appointment." Like most people I have gone along in the belief that it was a good appointment. Now I am not so sure. I am grateful for the arguments you present in your editorial and will try to digest them. Perhaps in the end I shall come to the opinion you hold, which I assure you does not always happen. But we like The Christian Century anyway. More power to you!

St. John's Church, Havre de Grace, Md. L. MARK BREWSTER.

[TELEGRAM]

EDITOR THE CHRISTIAN CENTURY:

SIR: Please accept my heartiest congratulations on your excellent editorial assessing as regrettable the appointment of General Marshall to the high office of secretary of state. I don't suppose many church members would agree with you but I am sure all wide-awake Christians do.

Terre Haute, Ind. A. V. CURTIS.

NEWS *of the* CHRISTIAN WORLD

McLeod of Iona Visits Montreal

Leader of Scot Community Will Seek Aid in Rebuilding Cathedral—Canada no Longer Under Privy Council

MONTREAL, Jan. 21.—The opinion that Christianity would come of age in its 21st century was expressed here yesterday by George MacLeod of the Iona Community in Scotland, who has arrived on a visit to enlist the help of Canadians and Americans in restoring the 6th century Iona cathedral, regarded as the third most important shrine in Christendom. Predicting a modern reformation, Dr. MacLeod said that the Reformation of the 16th century was marked by a drive for spiritual equality, the French Revolution by a demand for political equality, and the present world movement by a thrust for economic equality. Noting that the world is at grips with the problems of collectivism, the Scottish visitor said that the church must recover its corporate witness and think more of corporate salvation. After three days here, Dr. MacLeod, who declines to use the title that is rightly his as a baronet, will proceed to New York. He will visit other major Canadian cities before returning home.

* * *

ILO Linked With U.N.

The International Labor Organization, the only surviving intergovernment body of the old League of Nations, intends to go forward this year to new achievements in the cause of international peace as a result of its link with the United Nations. With a budget of close to $4,000,000, the ILO will increase its Montreal and Geneva staffs from 300 to 457 persons. Montreal will remain the working center of the organization until a full plenary session of representatives in consultation with the U.N. decides upon a permanent site. ILO headquarters were moved here from Geneva during the early months of the war. Among the many important meetings of ILO this year will be the Asiatic regional conference in New Delhi in October, preparatory for the full-dress conference in China in 1948. Montreal is also favored as the site for the International Civil Aviation Organization, which will meet here again on May 6 in a session that is expected to last several weeks. This organization too will be linked with the United Nations.

* * *

Canadians No Longer Subject To British Privy Council

A privy council judgment handed down in London last week opened the way for the supreme court of Canada to become the final court of appeal for this dominion as soon as the Canadian Parliament adopts legislation implementing the decision. The judgment referred to Section 101 of the British North America Act, which declares that the Parliament of Canada, notwithstanding anything in the act, may provide for the constitution, maintenance and organization of a general court of appeal for Canada and for the establishment of additional courts. This decision, when confirmed by Parliament, will abolish the privy council as the highest court of appeal to which Canadians could always carry a legal case.

* * *

Hold Simple Rites for Quebec Cardinal

The body of Cardinal Villeneuve was moved today to Quebec city from St. James Cathedral here, where it had lain in state since yesterday, and a simple funeral will be conducted by Cardinal McCuigan of Toronto. The 63-year-old archbishop of Quebec died Jan. 17 in a convent near Los Angeles, where he had gone recently to recuperate from a long illness. Born in this city, the son of a French-Canadian shoemaker, Cardinal Villeneuve rose to the highest Roman Catholic rank in Canada before he reached 50 years of age. He was known as a scholar of high literary attainment, and evinced a keen interest in public affairs.

* * *

Witnesses Appeal to Supreme Court

Three Witnesses of Jehovah in this city have appealed the recent judgment against them in the superior court, and a fourth has asked for special leave to appeal to the supreme court of Canada. In the superior court judgment, Justice Gibsone upheld a ruling of Recorder McManamy to the effect that ministers of the Witnesses of Jehovah sect were subject to the recorder's court, and declared that the recorder's decision, imposing fines for distributing pamphlets without a city license, was well founded. Asking leave to appeal to the supreme court, Mario Furlan claims that important issues are at stake, involving the right of free exercise of religion, liberty of speech and freedom of the press. He points out that a conflict exists between various Quebec statutes and that the interpretation given to them by Justice Gibsone is at variance with judgments in the Supreme Court of the United States on similar statutes.

* * *

And So Forth

The *Montreal Star* has inaugurated a new Saturday page entitled "Design for Living," which deals with spiritual, educational and scientific betterment of the home and community.

The price ceiling on used cars has been raised 10 per cent, as has the ceiling on men's shoes. Certain foodstuffs have been freed from control, and restaurants may make a small increase in the price of meals.

The new acting director of police in Montreal, Charles Barnes, has promised a cleanup of the local force if necessary in order to produce results in the continuing campaign against gambling and immorality here.

DECOURCY H. RAYNER.

Salvation Army to Conduct Crusade

As its main effort for 1947, the Salvation Army will conduct a world-wide campaign under the slogan, "Fighting Faith Crusade," to "revive the spiritual life of all peoples."

Urge Retention Of Closed Shop

Methodist Federation for Social Service in Annual Meeting Calls for Reforms —Niemöllers in Chicago Visit

CHICAGO, Jan. 27.—Resolutions opposing proposed amendments to weaken the National Labor Relations Act, particularly that which would eliminate the closed shop, were passed by the Methodist Federation for Social Service, unofficial organization of clergymen and laymen, when it met at Garrett Biblical Institute early this month. Another resolution called upon Methodist hospitals, seminaries and other educational institutions to accept applicants for jobs without racial discrimination. Others asked for strengthening of civil rights laws, abolishment of the Rankin committee, cessation of the manufacture of atomic bombs, and adoption of federal laws against lynching. The organization voted to change its name to the Methodist Federation for Social Action. The 200 delegates heard addresses by Bishop Lewis O. Hartman, president; Jack R. McMichael, executive secretary; Herbert Adams of the U. S. public health service; Harry F. Ward; Henry Hitt Crane; Paul Robeson; John G. Ramsey and Forrest Emerson, labor leaders; and Bishop Charles W. Brashares of Des Moines.

* * *

Speaks Up for Parochial Schools

A forthright defense of the parochial school was made by Erwin L. Shaver, director of weekday religious education for the International Council of Religious Education, when he spoke at last Monday's session of the Institute for Social and Religious Studies being sponsored here by the Jewish Theological Seminary of New York and the University of Chicago. "Neither the American tradition established by the founding fathers nor legal decisions," he said, "give authority for the point of view that the public school has a priority over other types of school—private or parochial —before the law. . . . The parent has perfect freedom of choice to plan the type of educational program which he thinks best for his child." Dr. Shaver expressed concern over a nationalistic trend in the schools, and paid tribute to weekday religious education as one method of supplementing the educational experience of children with additional elements demanded by parents and highly necessary to the development of a desirable type of citizenship.

* * *

Thousands Hear Martin Niemöller

Audiences that packed every available seat in the auditorium and on the stage of the Civic Opera House, largest hall in Chicago's loop, heard Martin Niemöller in two addresses over the week end of Jan. 11. Thousands were turned away from another service held in St. Paul's Church. Those who heard the frail German pastor

were impressed with his complete dedication to the cause of ecumenicity. The enthusiasm with which Pastor and Mrs. Niemöller have been greeted on their tour is a tribute to American courtesy and respect for Christian character. Report says that they have thus far suffered only two indignities—one in Chicago.

* * *

Scholarship Honors Interfaith Effort of a Student

The B'nai B'rith-Hillel foundations have provided an annual $300 scholarship which will be awarded to the Northwestern University student who at the end of his junior year shall be judged to have done the most to promote interfaith and intergroup relations on the campus. The scholarship is named in honor of Sigmund Livingston, for many years a North Shore resident, who was a stalwart champion of better racial and cultural relations within the framework of American democracy. The foundations have established similar scholarships at Alabama, Kansas, Wisconsin, Minnesota and Indiana state universities.

* * *

Labor Unions Promote Better Community Cooperation

The University of Wisconsin's school for workers has issued a *Union Community Handbook* which gives suggestions on how organized labor can cooperate more effectively with schools, libraries, social agencies, universities and organizations of consumers, veterans, farmers and churches. "What happens in our town," says the author, Virginia Hart of the school's staff, "is union business too." Chicago Local 100 of the United Packinghouse Workers of America has set up a committee of 14 which is being trained by the Chicago council of social agencies in methods of cooperating with the council in procuring legal aid, child care, medical service, unemployment compensation and social security benefits.

* * *

And So Forth

Over the next 20 years it will cost $80,000,000 more than is now being planned if the mentally ill of the state are cared for by an adequate staff, Louis de Boer of the Illinois society for mental hygiene declared here last week. However, he predicted that if such a staff is not provided, it will cost the state $134,000,000 more than planned just to house the mentally ill persons who will need attention.

The university college of the University of Chicago opened on Jan. 16 a weekly forum on labor problems. The first session was addressed by Joseph D. Lahman, assistant director of race relations for the Rosenwald fund, and Ralph Helstein, international president of the United Packinghouse Workers of America.

The Illinois synod of the Presbyterian Church, U.S.A., has opened its second home for the aged in Illinois at Ottawa. The home was made possible through a bequest by the late Cora J. Pope of Otttawa.

CHARLES L. VENABLE.

American Lutherans Send Magazine to Germany

To help satisfy the acute need for religious literature in Germany, the American Lutheran Church each week is sending to that country 100 copies of its German-language periodical, *Kirchenblatt*.

Agree Schools Need Religion

National College Associations in Boston Meetings Call for More Emphasis on Building of Character

BOSTON, Jan. 24.—That American education stands in need of the bracing power of a revitalized religion was the conviction which grew out of the meetings of the Association of American Colleges here last week. The National Commission on Christian Higher Education met at the same time. Both meetings were characterized by a sincere rethinking of educational policy. Never, it seems to this observer, has education been so self-critical and so eager to fulfill the responsibility of molding character by putting religion to work in the schools.

* * *

Call for Renewal of Religious Content

In the two keynote addresses, Roman Catholic Archbishop Richard Cushing and George Buttrick, former president of the Federal Council of Churches, stood on common ground as they called for a renewal of religious content in the curriculums of American schools. Archbishop Cushing stressed the absurdity to which adherence to the doctrine of separation of church and state has brought us by describing an action brought by the American Civil Liberties Union against a California school board which had permitted the singing of Christmas carols in the classroom. "Ours is a smart-aleck civilization with a thumb on its nose but no prayer on its lips," said Dr. Buttrick. "Its end result is the obscenity of the atomic bomb." President James B. Conant of Harvard University appealed for revaluation of the courses in the humanities, insisting that up to now they have been too academic and that they must be more closely related to the total stream of history, with less departmentalizing and more interest displayed in the relation of subjects to each other and to life.

* * *

Friend of Newsboys Is Dead

Seldom has any man's life counted for so much where it was needed most as has that of Harry E. Burroughs, who died here recently at the age of 56. Mr. Burroughs came to Boston from Russia as an orphan in 1904. His early days as a newsboy on the Boston streets were so hard that he decided to do everything he could to help other poor lads. In 1927, a successful lawyer, he established the Burroughs Newsboy Foundation, which provides a fine building for newsboys and their friends and offers classes in vocations and hobbies. The story of the foundation is told in Mr. Burroughs' book, *Boys in Men's Shoes*. The philanthropist was widely loved and respected in the city.

* * *

Hungarian Unitarian Serves New England Parish

Bishop Alexander Szent-Ivanyi, president of the Hungarian Unitarian Church, has been named minister of the Jamaica Plains Unitarian Church. During the nazi occupation of Hungary, Bishop Szent-Ivanyi was a leader in the underground movement. Recently he described the condition of religion all over the world during the early years of the war as "helpless, both in political affairs and in giving courage and consolation to the individual." As the war moved on, the bishop believes, "the church woke up and began to catch up with the moral, spiritual and material needs of the suffering millions."

* * *

Young Organist Attracts Wide Notice

Richard W. Ellsasser, Boston University theological student, is coming to be hailed as a musical genius. Although only 20 years of age, he has given a number of organ concerts throughout the country that have caused him to be ranked second to Albert Schweitzer as an interpreter of Bach. He has memorized 219 organ compositions written by the German master. Last week Mr. Ellsasser presented in Boston three sketches from his new symphonic poem, "Greenwich Village," which he describes as "a theological damnation of low phases of New York life."

* * *

And So Forth

John C. Schroeder of Yale University preached the sermon at the installation last week of Frederick M. Meek as the 18th minister of Old South Church, Boston.

Everett Moore Baker, formerly a Unitarian minister in Cleveland, has made clear his intention to foster a strong sense of social responsibility in Massachusetts Institute of Technology students after he takes up his new duties as dean of men at that Boston school. It is not enough that a student should be a good engineer, Dr. Baker says; he should also be a good human being.

G. Ernest Lynch has come to the pastorate of Ralph Waldo Emerson's old church, Second Unitarian, in Boston. In his first sermon he said: "The ageless stability of religious faith, coupled with a love of freedom's truth, is the church's great offering to modern man."

Edwin T. Clemens, formerly a pastor in Chicago, is the new minister at Swedish Congregational Church, Forest Hills.

CARL HEATH KOPF.

Mennonites to Aid Resettlement Of European Brethren

A plan to finance the transportation of their homeless co-religionists in Europe to places of refuge in Paraguay, Puerto Rico, Canada and the United States has been announced by the Mennonite Central Committee, Religious News Service reports. The committee has 238 workers in war-stricken countries helping to rehabilitate distressed Mennonite families. Its director, Joseph N. Byler, is to leave soon for an inspection trip to projects in Puerto Rico, and will go to Europe later in the year.

Policemen Study Interracial Relations

Police in Cambridge, Mass., are enrolled in a course of study on interracial relations and religious understanding, Religious News Service reports. The classes are sponsored by the community relations committee and the community council of the city.

'Survey' Examines Race Segregation

Material for Protestant Observance of Brotherhood Week Is Included in a Special Issue of Magazine

NEW YORK, Jan. 27.—The special issue of the *Survey Graphic* on segregation, which will be used extensively in Protestant churches observing Race Relations Sunday and Brotherhood Week, reveals that considerable progress has been made in race relations during the past two decades. The profusely illustrated magazine, prepared by a score of white and Negro experts, examines racial segregation in churches, schools, employment, the armed forces, residential areas, recreation and travel. It appraises the cost of the practice in money, morals and psychological strain. It advocates as "next steps" a revised Fair Employment Practice Bill and a congressional measure defining in positive terms the civil rights of all Americans. Will W. Alexander of the Rosenwald foundation initiated the issue and acted as chief consultant. Mississippi-born Thomas Sancton served as special editor. Copies of the (January) issue may be secured from the *Survey Graphic* at 112 E. 19th St., New York 3. Special price to church groups is 35 cents per copy.

* * *

Negro Leader on Overseas Tour for Y.M.C.A.

After 25 years as executive secretary of the department of race relations of the Federal Council of Churches, George E. Haynes has left by plane for London. From there he will go to Africa on a study tour for the World Committee of the Y.M.C.A., returning to Geneva in July for a month's work at headquarters there in preparation for the committee's August meeting in Edinburgh. In retiring from the federation's department, in which he was the pioneer, Dr. Haynes said: "We see in the future a most challenging unfinished task for the churches to implement their decisions . . . in renouncing the pattern of segregation, in a continual crusade for a lynchless land, in new effort for legislation against discrimination in employment, and in increased service to local churches and communities to meet their own racial situations and put into action remedies that will assert the sufficiency of Christianity as a solution."

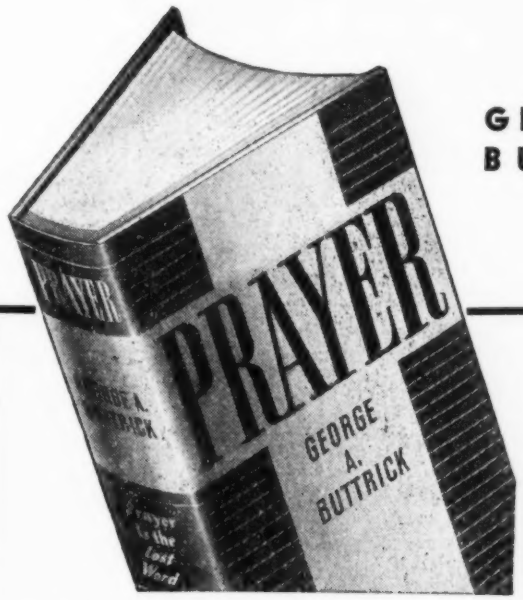
* * *

Niemöller Sees End To Anti-Semitism

Over the week end of Jan. 18 Martin Niemöller spoke to capacity audiences in the New York area. More than 6,000 persons gathered at St. Nicholas arena, Manhattan, when he spoke there. Mrs. Niemöller spoke at St. Bartholomew's Church under the auspices of the New York and Brooklyn councils of churchwomen. In an interview with the press Pastor Niemöller declared that anti-Semitism is dead in Germany, that Hitler's attempt to massacre an entire race had had exactly the opposite of the intended effect, creating in the German nation pity and compassion for the suppressed people. Asserting that National Socialism as a philosophy had not gone deep with German youth, he said the main

PRAYER

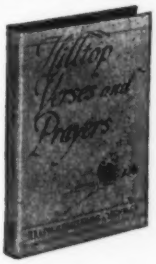
By GEORGE A. BUTTRICK



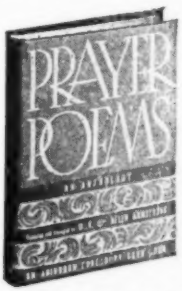
Answering a long-felt need, this book will help many to find the lost word—prayer. Remarkably comprehensive, prayer is considered from every angle, and account has been taken of practically everything that has been said for or against it. The doubts, and even the sneers of the skeptic are not pushed aside; the demurs of science and materialism are squarely looked at; and there is charity for the extravagant faith that literally would "remove mountains" by prayer. One will be convinced through the author's own faith in prayer—sane, strong, and unwavering. **$2.75**

HILLTOP VERSES and PRAYERS

By Ralph Spaulding Cushman



One hundred and five poems, and accompanying quotations from Scripture and prayers provide devotional inspiration for the "quiet hours." Aside from personal enrichment, the meditations are of such variety that they can well form the background for many noteworthy sermons. The heart appeal of these poems will give courage, strength, and joy to meet the spiritual buffetings of every day. **$1**



PRAYER POEMS

Compiled By O. V. and Helen Armstrong

The authors of this volume have compiled about eight hundred prayer poems suitable for any occasion. The poems are arranged under six main title divisions, and in addition there is a complete index of subjects and authors. Everyone will find it useful—the pastor, whose sermons will have greater variety and beauty, the man and woman in the pew will find deep spiritual joy. **$1.75**

THE LECTERN: *A Book Of Public Prayers*

By Carl A. Glover

For the minister, the school teacher, the lay teacher, for all who are called upon to lead in public prayer, this dignified volume presents great value. It covers the needs of all occasions, and a special section gives guidance for that most important message—the pastoral prayer. **$1.50**

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ABINGDON-COKESBURY PRESS

problem now is to give young people a philosophy to replace it. Pastor Niemöller pointed out that the decision before the world today is whether Germany and central Europe are to be a bridge connecting East and West or a barrier to divide them.

* * *

F.O.R. Urges Restraint In Labor Legislation

In a statement on the present labor situation, the Fellowship of Reconciliation has proposed that Congress give itself a cooling-off period instead of rushing into labor legislation in the early weeks of the new session. The statement notes that some congressmen seem bent on punishing labor for the strikes of 1946, whereas the real problem is how to prevent crippling strikes in 1947. It advocates that before any strike vote is taken an operating report of the company involved should be made available. It favors conciliation and voluntary arbitration rather than coercion, and counsels unions to be open and above-board in their operations and to see to it that their own internal life is democratically conducted.

* * *

United Church Canvass Reports Progress

At a meeting of the planning committee of the United Church Canvass it was reported that 33 new cities have been added to the more than 300 which take part in the plan for a united every-member canvass among local churches. The committee represents the 18 religious bodies which sponsor the canvass. During the year the organization received an award from the American Public Relations Association for "meritorious public relations service in the field of religion." Karl K. Quimby of the Methodist Board of Missions and Church Extension was re-elected chairman of the committee.

* * *

And So Forth

Eighty-six national and local organizations contributed visual aid materials for the exhibit which the council against intolerance is conducting to show educators what may be accomplished in the field of race relations.

The United Lutheran Church has named 19 delegates to the Lutheran world assembly to be held in Lund, Sweden, in June.

Emily Gibbes, experienced in Negro youth work, has been elected assistant director of religious education for the presbytery of New York.

George F. MacLeod of the Iona Community in Scotland arrived Jan. 23 for a speaking tour under the auspices of the Federal Council's commission on the ministry.

As a result of the rapid growth in their membership and world-wide activities, Jehovah's Witnesses will soon begin construction on a $203,000 10-story addition to Bethel Home, their national headquarters in Brooklyn. J. Henry Carpenter.

Catholic Hierarchy Protests Law to Legalize Abortion

An appeal to political leaders to oppose a law introduced in the Austrian parliament to legalize abortion as a means of relieving the "social and economic distress" of that country has been issued by Cardinal Innitzer, archbishop of Vienna, and all Roman Catholic bishops in Austria, Religious News Service reports.

Report Despair In British Zone

Official Document Presents an Ominous Picture of German Mood—Private Theological School Opened

Wuerzburg, Germany, Jan. 15.—One of the most ominous reports issued on conditions in Germany is that published in a recent *British Zone Review*, official publication of the British military government. The report reveals a mood of apathy, despair and sullen resentment on the part of Germans, a mood which it warns may impel them to follow the first demagogue to appear after the withdrawal of Allied troops. It characterizes the Germans as underfed, ill clothed individuals who feel that fate has wronged them. The initial hopefulness with which they welcomed the coming of peace has changed into bewilderment and a sense of frustration. Politically, recent successes of the moderate parties are interpreted as signs that the right is discredited and the left feared for its possible Communist connections. The report concludes that the one common desire is for unity, with great resentment against the forced zonal division of the country. It expresses surprise at the low amount of sabotage and other subversive activity, concluding that nationalistic elements feel that the time is not yet ripe or that the absence of opposition reflects the general mood of indifference.

* * *

Provincial Churches Affirm Barmen Declaration

A movement within the German Protestant churches is trying to carry forward the unity which the Confessional Church found under nazi persecution and which is based on the declaration of faith made by both Reformed and Lutheran clergymen at Barmen in 1935. Recently the *Landeskirchentag* of the Reformed Church of Hanover unanimously accepted the Barmen statement. This group then went on to draw up its own acknowledgment of the guilt of the church during the nazi regime, and adopted a statement which in substance agrees with the Stuttgart declaration. The Westphalian synod went a step further when it resolved to make acceptance of the Barmen declaration a requirement in ministerial ordination.

* * *

Establish Church-Supported Theological Seminary

A new school for theological students, sponsored by the Bavarian Lutheran Church but not state-supported, is to be opened at Kloster Heilsbronn in central Bavaria. It is designed mainly to serve students during the first two years of their ministerial preparation, but it will also offer extension courses for pastors in the region. Students will go on to take additional work at the state university before being granted degrees. Until 1935 practically all theological education in Germany was offered in the state universities. The major break with this policy came when the Confessional Church was forced under Hitler to establish its own seminaries in order to avoid nazi domination and repression of theological education. With the end of the nazi regime that problem is not present, but there has long been a feeling on the part of the churches that in the faculties of the state universities spiritual fervor had not kept pace with intellectual development. Establishment of the theological school in Bavaria is part of the trend toward sharper separation of church and state in Germany, and it may play an important role in the future development of the German church. Another factor in the launching of the school just now is the shortage of living quarters in all university towns.

* * *

Christmas Amnesty Welcomed

The amnesty for minor nazis announced in a Christmas speech at Frankfurt by General McNarney, European theater commander, will greatly decrease the numbers of persons to be tried under the denazification laws. The change is welcomed by many people who maintained that previous policies were unnecessarily harsh on nazi party members whose activities were slight and who may have been forced to line up with the dominant regime. Figures for the entire American zone are not available, but it is estimated that in Bavaria nearly 500,000 persons will benefit by the amnesty.

* * *

Cold Wave Grips Central Europe

Neither the coming conference of foreign ministers nor the intentions of the French in the Saar, but the Siberia-born cold wave is the main concern of Germans today. The weather has been unusually cold during most of December and January. In fact, for central Europe this is the coldest winter in 18 years. And that coldness is a matter of life and death. The partially bombed buildings which house much of the urban population are difficult to heat at best, and the tiny stocks of wood or coal are fast vanishing. The fuel situation is aggravated by the blocking of barge transportation by the freezing over of the principal rivers. In the small towns, the wood supply is sufficient for comfort, but the situation is critical in the cities. Transport delays have also slowed up the distribution of food and fuel, so that even army units are experiencing shortages.

* * *

Army Disciplinary Problems Grow

The behavior of its own troops continues to be one of the major problems of the American army of occupation. Drunkenness, venereal disease and general disorderly conduct are prevalent. Recent figures from the office of the surgeon general indicate that in the first 11 months of last year 76,497 cases of venereal disease—about 17 per cent of the army strength for the year—were treated in army hospitals. The fact that some of the cases were repeaters somewhat lowers the total number of men involved. The army is attempting to introduce more rigid discipline; some commanders have even restricted the liquor ration. The powers that be attribute their troubles to low-grade personnel. They are recommending for separation from the service men with low intelligence ratings, court martial offenses or two or more contractions of venereal disease.

Chester L. Hunt.

Speak Firmly on Race, then Renege

North Carolina Baptists Call for Anti-Lynch Law, Equal Opportunity, but Rescind Stand on Segregation

DAVIDSON, N. C., Jan. 23.—When the North Carolina Baptist convention met in Asheville recently, it adopted a report calling for immediate passage by Congress of a federal anti-lynch law and for equal opportunity for Negroes to obtain hospitalization, education and the right to vote. A bold statement on race relations was adopted, but later, after telegrams of protest had poured in, part of it was rescinded. The statement at first adopted read: "If there is an equality of all men by virtue of their relationship with an impartial Creator, and an equality of all believers who share in the redemption of Christ, such equalities must be respected in the body of Christ, which is the church. Therefore, segregation of believers holding to the same tenets of faith because of color or social status into racial or class churches is a denial of the New Testament affirmation of the equality of all believers at the foot of the cross, and alien to the spirit of Christ, the head of the church." After considering the protesting telegrams, the convention decided by a vote of 253 to 158 to delete that part of the statement beginning with "Therefore, segregation . . . " Opposition to the original statement, it was said, grew out of a mistaken belief that the general board which drew it up meant to imply that churches would immediately be committed to opening their doors to Negroes, and that those which refused to do so would be regarded as denying "the New Testament affirmation of the equality of all believers."

* * *

North Carolina Turns Her Attention to Schools

Certain to receive some of the $50,000,000 which North Carolina has in the bank not yet earmarked for any purpose are the schoolteachers of the state. Whether their salary raise will be 20 per cent, as Governor Cherry recommends, or 30 per cent, as the lower house demands, remains to be seen. The state of public education in North Carolina is exemplified by conditions in Charlotte, largest city in the state. There, at Central high school, one of the best schools in the state, 15 of 49 teachers have left since June. Only 9 of the teachers are men, and 4 of these remain only because the athletic association is subsidizing their salaries. The industrial arts, creative writing, speech, dramatics and music departments have been discontinued because no teachers for those subjects are available at the salaries now offered. Few women and almost no men in the state are entering the profession.

* * *

North Carolina Health Needs Improvement

Rival of the schools for a share in the surplus fund and almost as greatly in need of it is the proposed state health program. Although 11th in size and 5th in rate of population growth, North Carolina ranks 45th in the nation in number

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of doctors for each 100,000 persons, and 42nd in number of hospital beds. From February through August 1943, 58 per cent of all men called by Selective Service in North Carolina were rejected for physical reasons, as compared with a national rejection average of 39.2 per cent. Of the total number of men rejected by Selective Service in the state for reasons of health, 12.4 per cent were syphilitic, the rate among whites being 3.4 per cent and among Negroes 22.9 per cent.

* * *

Niemöller's Ecumenical Plea Rebukes Committee

Pastor and Mrs. Niemöller made one stop in the Carolinas. He spoke at Davidson College on the morning of Jan. 3, and both made addresses at near-by Charlotte in the afternoon. It was typical that the committee on arrangements for the addresses in Charlotte should request that those who introduced the speakers should not mention the Federal Council of Churches, under whose auspices the Niemöllers were appearing. Despite this indication of a lack of the ecumenical spirit, Pastor Niemöller's plea for ecumenical Christianity and his eloquent stand against denominational pride and prejudice were as uncompromising and stirring as had been his stand in Germany for religious independence. Former members of Pastor Niemöller's Berlin church who heard him here and who had not seen him since the day they witnessed his arrest in his church were pleased at the change they found in him. Once, they said, he had been tense, hard, with little grace or humor; now, in contrast, he is natural, genial, more mellow, with a humor that frequently comes to the surface. For both meetings the auditoriums were crowded, with overflow audiences listening outside.

* * *

And So Forth

South Carolina Presbyterian, U. S., ministers were hosts to ministers of other denominations when they sponsored in mid-January, at Charleston, a series of lectures and conferences. Leland Foster Wood discussed family relations; Edward C. Grant of Richmond, ministerial leadership; J. Carter Swaim of Pittsburgh, the New Testament; John Alexander of the Presbyterian radio commission, community radio work; Jane Chamblee, visual education; and Clovis Chappell, preaching.

Frank P. Graham of North Carolina's state university has been awarded the 1946 Clendenin award of the Workers' Defense League for "distinguished service in behalf of labor's rights." Unable to attend the awarding ceremony because of illness which has forced on him a Florida vacation, Dr. Graham sent an acceptance address calling for a 10-point program for "southern renaissance," including elimination of the poll tax and discriminatory freight rates. KENNETH J. FOREMAN.

Canadian Youth Urge Justice for Nisei

The Saskatchewan conference of the Young People's Union of the United Church of Canada recently adopted resolutions urging better treatment of Canadian nisei, Religious News Service reports. The resolutions were sent to provincial governments and to the national government in Ottawa.

Indian Congress Leaders Confer

After Their Visit to Gandhi, Report Has It They Will Accept British Cabinet Ruling on Constituent Assembly

TIRUVALLA, INDIA, Jan. 4.—After his return from London, where he and Mr. Jinnah of the Moslem League met with the British cabinet in an effort to work out an agreement on a disputed clause in the cabinet's statement of last May on the grouping of provinces in the constituent assembly, Mr. Nehru and other Indian National Congress officials went to the village in east Bengal where Gandhi is staying to discuss with him the outcome of the conference. Their consultation was intended to determine the recommendations to be made when the Congress committee meets in the near future. It is reported that Gandhi and the front-rank leaders of the Congress are in favor of accepting the British cabinet's interpretation of the disputed clause. If so, the way will be open for Moslem League representatives to take part in the constituent assembly.

* * *

Groups of Provinces to Set Up Constitutions

During the meeting in London, it proved impossible to find a solution on which the Congress and Moslem League could agree. So on Dec. 6 the cabinet issued a statement virtually accepting the Moslem League's interpretation of the disputed clause. The statement proposes that the constituent assembly shall meet in three sections. The first, in which the Congress will be dominant, will represent Madras, Bombay, the United Provinces, Bihar, the Central Provinces and Orissa. The second, with a Moslem majority, will represent the Punjab, the Northwest Frontier Province and Sind. The third will include Bengal and Assam, with 34 general and 36 Moslem seats. Altogether there will be 292 delegates for the whole of British India and 93 for the Indian states. The three sections will set up constitutions for the provinces they represent. Thereafter, any province may elect to come out of the group in which it has been placed. The Congress had maintained that the cabinet statement of last May meant that the provinces had the right to decide both as to grouping and as to their own constitutions. The new British cabinet statement makes it clear that the statement meant that the decision of the entire section of provinces should be taken by a simple majority vote of all the representatives in the section. Thus Assam, with a Hindu majority, will have its constitution determined by a section with a Moslem majority. Assam strongly opposes such an arrangement. The Northwest Frontier Province, which also has a Hindu majority, will likewise have its constitution determined by a Moslem-dominated section.

* * *

Constituent Assembly Holds Scheduled Meeting

Even though the Moslem League decided against permitting its representatives to take part in the constituent assembly scheduled to open Dec. 9, the meeting was held as

planned, in Delhi. The assembly elected Rajendra Prasad president, adopted certain rules of procedure and listened to a declaration of objectives moved by Mr. Nehru. After setting forth the intention of the proposed Indian union to leave the autonomous units such powers and functions of government and administration as were not assigned to the union, the declaration maintained that "all power and authority of the sovereign independent India, its constituent parts and organs of government, are derived from the people." It held that the people of India should be guaranteed "justice, social, economic and political; equality of opportunity and before the law; freedom of thought, expression, belief, faith, worship, vocation, association and action," and that adequate safeguards should be provided for "minorities, backward and tribal areas, and depressed and other backward classes." After some discussion, further consideration of the declaration was postponed until a session of the assembly to be held toward the end of this month, when it is hoped that representatives of the Moslem League and of the Indian states will also be in attendance.

* * *

Ambedkar Speaks for a United India

A significant statement was made by Dr. Ambedkar, representative of the depressed classes, in the course of the discussion of Mr. Nehru's declaration. He said: "I know today we are divided politically, socially and economically. . . . I have not the slightest hesitation in saying that we shall in some form be a united people, that notwithstanding the agitation of the Moslem League for the partition of India, some day enough light will dawn upon the Moslems themselves and they too will begin to think that a united India is better for everybody."

* * *

Gandhi Meeting Success In Reconciliation

During his six-week stay in Srirampur, the out-of-the-way village in east Bengal where the minority Hindu population was recently the victim of Moslem mob violence, Gandhi has succeeded in restoring in both the aggressors and the sufferers some measure of the mutual friendliness and toleration that existed before. Two days ago he began a tour through the villages of the region, where the absence of roads means that the only method of travel is on foot along the paths and through the paddy fields. Already Moslem and Hindu villagers are extending him a hearty welcome and responding to his appeal for Hindu-Moslem friendship.

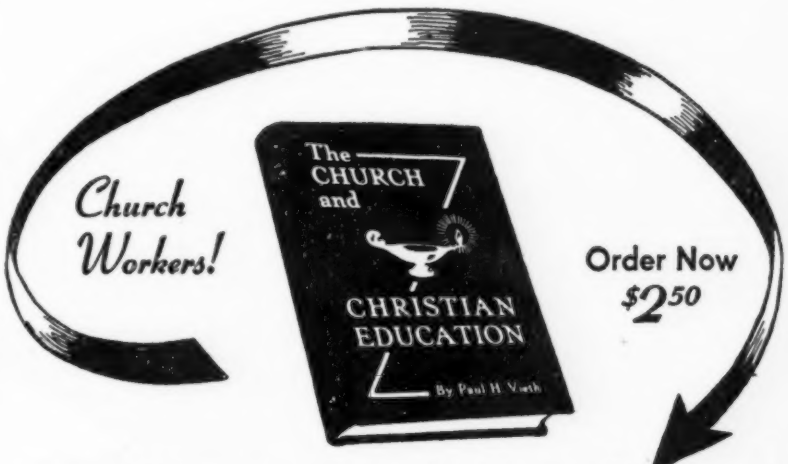
* * *

Nehru Replaces Viceroy At Trade Meeting

For the first time in the history of British relations with India, the traditional address by the viceroy to the annual meeting of the associated chamber of commerce, composed mostly of British trade interests, has been departed from. On Dec. 16 Mr. Nehru, instead of the viceroy, addressed the chamber's meeting in Calcutta. In the course of his address he declared that no free Indian government could possibly continue such commercial safeguards as have existed for the British in India. The colonial economy, of which there are still traces, must, he said, be entirely eliminated. As an example of how British politics in India has overlapped into other spheres, he pointed to Christianity, which in southern India is an old institution that existed prior to the British administration, but in northern India, where it spread along with British power, has become a symbol of British domination. P. Oomman Philip.

Presbyterian, U.S., Youth Hold Missions Convention

Two thousand young people met in Nashville Dec. 27-30 for the third quadrennial Presbyterian, U. S., youth convention on world missions. The meeting was interracial. Theme for the session was "The World, the Gospel and You." Reports of four commissions prepared by the young people were considered by 35 discussion groups. Subjects of the reports were "Our Modern World," "The Sweep of Modern Missions," "Toward a Christian America" and "My Responsibility." Speakers were Representative Walter Judd, President John A. Mackay of Princeton Theological Seminary, Oscar Blackwelder, Ruth Seabury, Frank Price and John A. Redhead.



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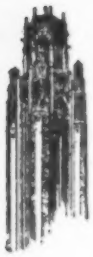

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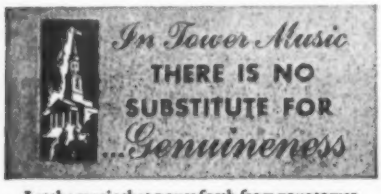

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Turkey Considers Religious Training

Leaders in the Grand National Assembly Debate Need for It in Schools as Defense Against Communism

ISTANBUL, TURKEY, Jan. 6.—Significant views on religion as it relates to education in this country were expressed in the Grand National Assembly the other day during a debate on public education. Muhittin Baha Pars declared that if the "conscience" of the younger generation is to remain empty (since religion is not taught in schools), there is danger that the vacancy will be filled by "harmful religions"—obviously an allusion to communism. In order to avert that danger, he said, Turkey should not leave her youth without religious education. Hamdullah Suphi Tanriover, formerly ambassador to Rumania, followed with a declaration that in order to protect Turkey against foreign ideologies such as communism, religion must indeed be fortified. He added, however, that another faith, nationalism, is equally needed by the younger generation. Both speeches were greeted by wild applause from the entire assembly. It is noteworthy that the men who made them are among the staunchest supporters of the People's party, which has been in power since the founding of the republic.

* * *

Sees Nationalism as Only Antidote to Communism

In his reply to the two speeches, Prime Minister Peker stressed that the fullest religious freedom exists in Turkey and that exploitation of the nation by religion has been done away with. He declared that it is a mistake to believe that religion can combat communism, pointing out that in both Greece and Spain, known as strongly religious countries, communism has gained ground. It is dangerous, he said, to combat one poison with another. He saw nationalism as the only effective antidote for communism, which, together with reaction, he identified as the threat against which Turkey must fortify herself. He wanted it understood, however, that by nationalism the government did not mean to imply a desire to incorporate into the nation Turks living in other countries nor an intention to expel Turkish citizens of different racial origins.

* * *

Conflict Rends Greek Orthodox Circles

In open defiance of the Istanbul Greek Orthodox see, and in violation of the canon law that places all Greek Orthodox communities outside their own national boundaries under the jurisdiction of the Istanbul patriarch, Patriarch Christophoros of Alexandria has appointed an exarch of his own for all Orthodox Greeks residing in North America. If the appointment goes through, it will mean that the Istanbul patriarch cannot claim the allegiance of the other Orthodox communities abroad and will be left with direct jurisdiction only over the 125,000 Orthodox Greeks residing in Turkey. It is thought likely that Christophoros' move has some connection with the struggle between the Istanbul and Moscow patriarchates to obtain jurisdiction over the Russian Orthodox communities in western Europe. Until the current trouble, it had been thought that the Istanbul see was destined for a new and brilliant future—this as a result of the coming in 1945 of the Bulgarian prelates to Istanbul to offer their submission to Patriarch Benjamin in order to put an end to the previous schism; of the invitation extended to Benjamin to preside over the enthronement of Patriarch Alexeii in Moscow; and of the conspicuous presence of Soviet and Greek diplomatic representatives at the enthronement of Patriarch Maximos.

* * *

Maximos' Illness Brings Crisis

On top of the difficulties experienced by the Istanbul see comes the crisis caused by Patriarch Maximos' ill health. A few months ago the patriarch began to suffer from a nervous depression, brought on partly by overwork and partly, no doubt, by heredity. A transfer to his summer residence on the isle of Halki did not bring the hoped-for improvement in his health, and plans were made to take him to Switzerland for treatment. His absence would probably have led him to abdicate and necessitated election of a new patriarch. In order to avoid an open crisis just now, it has been decided to postpone Maximos' visit to Switzerland, since new patriarchal elections are not felt to be advisable by either the majority of the metropolitans or the Greek government. Meantime the affairs of the patriarchate are being conducted by the synod under the highest-ranking metropolitan, Msgr. Thomas of Chalcedonia.

* * *

And So Forth

A crisis arose in the Grand National Assembly recently when the Democratic (opposition) members left in a body to express their offense when the prime minister called them "psychopaths." They remained away for nine days, returning only when President Inönü personally assured them of the respect which he and the People's party, of which he is the head, entertained for the opposition.

The intense interest with which Turks watched events in Iran during December indicates how anxiously public opinion follows Russian moves on the international scene. Despite the fact that Communist activities are forbidden here, communism has apparently gained some underground strength. Shortly after the events in Iran, the general in charge of the state of siege in the Istanbul zone closed down the Turkish Workers, Peasants Socialist and Turkish Socialist parties, which he said were attempting to "undermine national security." Soon thereafter Soviet-controlled propaganda in Rumania began to attack Turkey.

E. GUERON.

Student Christian Groups Reaffirm Faith

Despite opposition from the floor which held that such action might alienate non-Christians who participate in the work of the Y.M.C.A., the Y.W.C.A. and the student Christian associations, the national assembly of the Student Christian Association Movement at its recent meeting in Urbana, Ill., adopted a declaration affirming its adherence to the Christian faith.

Egyptian Students Riot in Cairo

Frequent Demonstrations Lead to the Curtailment of University's Work and Bring Armed Guards

CAIRO, EGYPT, Jan. 6.—Recent political struggles in this country have made education difficult for young people. Because of student participation in riots touched off by Anglo-Egyptian treaty negotiations, the opening of Fuad el Awel University, Egypt's large, well equipped seat of higher learning, was delayed until November. Shortly after the school opened, student demonstrations there became so violent that the authorities again closed it. Now it has been reopened, but academic work is greatly curtailed, and fanatically patriotic students predict further outbreaks soon. All students must present identification cards on entering the gates, and police armed with clubs and wearing steel helmets guard the campus. The normal enrollment of more than 10,000 has decreased by about one-third.

* * *

Arab League Will Not Join London Talks

Arab League members definitely will not attend the London conference on Palestine, whether or not the Palestinian Arabs decide to do so. It must be remembered that Palestine is not an official member of the league, since only independent states are admitted to the organization. Abdul Rahman Azzam Pasha, secretary general of the league, is sticking by his demand for an independent Palestine in which Jews and Arabs would both participate as citizens and officeholders. He accepts the idea that a Jew might possibly become prime minister. Palestine Arabs, however, are not enthusiastic about Azzam's plan. Jamal Husseini, who directs Palestine Arab activity in the grand mufti's absence, reluctantly agrees that those Jews who are Palestine citizens might stay in the country, but insists that all who are not citizens must get out.

* * *

Spread Rumors Repatriated Armenians Are Unhappy

Soviet repatriation of Armenians from Arab countries proved such good pro-Soviet propaganda that reactionary forces throughout the Arab world have sought to counteract it with something equally clever. Their procedure is to spread rumors that all has not gone well with those Armenians who have returned to Soviet territory. One of these stories tells of an Armenian who agreed to let a friend still in Arab territory know how repatriation had gone with him, despite strict Soviet censorship of outgoing mail, by means of a code. He would send from his new home a photo; if he were standing in the photo, all would be well with him; if he were sitting, it would mean that he regretted his repatriation. The Armenian went to Soviet territory. Later he wrote to his friend telling of the wonderful new life, but he included a photo showing him in a sitting position. The story has to my knowledge been told in Cairo, in Tarsus, in Turkey and in Aleppo, Syria. In no case has it been possible to trace the rumor to anything resembling fact. It would appear that the anti-Soviet propaganda in this case has been somewhat clumsy.

* * *

Arab League Denies Franco 'Deal'

Arab League officials deny that Franco of Spain has made an effort to secure league support in the United Nations. Rumor had it that Franco would agree to independence for Spanish Morocco, thus making it possible for Morocco to join the league, if the league would support him in the General Assembly. League officials declare their unwillingness to deal in such a manner, although they are admittedly eager to obtain independence for Morocco.

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Praises Labor's Use of Troops

London Observer Sees in Determination Not to Let People Suffer Intention to Serve More than One Group

LONDON, Jan. 15.—Whatever the rights and wrongs of the strike of meat trade truck drivers in the London area, the government showed its resolution in using troops and military lorries to insure the delivery of food to the people. Our meat ration is meager enough already, and with that imperiled there might have arisen what journalists call "an ugly situation." This government's independence of thought and action in view of the powerful trade union interests within it is a refreshing sign that our social democracy does not intend to be at the mercy of any particular group. Speaking of meat, we are this week enjoying a "free five-pennyworth" of Argentine meat (with gratitude to our Argentine friends), while the question of the hour in London restaurants will soon be, "How do you like your whale steak?" Even the *Times* offers a few recipes to its readers who are confronted with a joint of whale. Its dietary authority plumps in favor of whale goulash.

* * *

Restore Exeter Cathedral

One of the minor miracles of reconstruction is happening in Exeter, the ancient capital of the west country. In May 1942 a bomb heavily damaged the south aisle of the cathedral and blew into thousands of fragments the organ case and some of the fine old 15th century wood and stone screens. A group of local craftsmen undertook to sift through the mountain of dust and rubble and pick out the shattered pieces of wood, glass and stone. On the scale of a gigantic jigsaw puzzle the screens have now been pieced together and pinned with oaken pegs. Not a nail or screw has been used, and only a few pieces of new oak were needed. One screen, however, had disappeared completely; not even the most minute examination of every ounce of dust brought to light any part of it. Another section was found so firmly embedded in a wall that it is to remain there as a memorial to the cathedral's endurance and as a tribute to the dedicated zeal of the restorers.

* * *

Bishop of Melanesia Returns to England

Many American G.I.'s in the Pacific theater of war will remember gallant Walter Baddeley, the Anglican bishop of Melanesia, who stuck to his post in the Solomons all during the Japanese onslaught. Dr. Baddeley (to whom Columbia University gave an honorary degree) is to come home as bishop of Whitby, where he will be a colleague of the Archbishop of York. The bishop's residence in the Solomons—a grass hut—was rebuilt for him by American G.I.'s, and he was one of the first to pay tribute to their good conduct toward the islanders. This strengthening of Anglican leadership in Britain from the ranks of those who have served overseas is a welcome move at the present time when the Church of England is planning for the 1948 Lambeth conference, which will bring to London all the bishops of the Anglican Church. It is understood that the bishops of the American Protestant Episcopal Church are also to be invited.

* * *

Write Histories of Mission Societies

The historians are active among us at the moment. At least four of them are at work on the chronicles of some of the great missionary societies. Norman Goodall, who is secretary of the International Missionary Council, is continuing the standard history of the London Missionary Society, of which he was formerly an officer. Miss E. A. Doggett is doing a similar service for the Church Missionary Society, John A. Patten for the British and Foreign Bible Society, and H. P. Thompson for the Society for the Propagation of the Gospel.

* * *

Plan 'Christian Commando' Attack on London

Preparations are going ahead for the "Christian Commando" attack to be made on Londoners in April. The Christian forces of the metropolis are being mobilized on

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

Gentleman Joe Palooka (Mono.) *Comedy.* The comic strip hero, small town boy who makes good as prizefighter, is taken for a fling by unscrupulous real estate promoters to capitalize on his reputation for honesty. Extensive comic tippling by Leon Errol as manager makes *offensive* what would otherwise be simply a routine, lifeless film. M,Y

Swell Guy (Univ.) Ann Blyth, Wm. Gargan, Sonny Tufts, Ruth Warrick. *Drama.* How an unscrupulous heel with a charming manner, trading on his fame as daring war correspondent but really down and out, is hailed as hero when he comes to stay with plodding brother in small town. In the end, to all but the few who to their sorrow have come to realize his true nature, he is still a hero in death. *Loses force as effective, different* portrait that might have said something significant about human nature by having central figure make a final sacrificial gesture. M

The Verdict (War.) Sidney Greenstreet, Rosalind Ivan, Peter Lorre, Joan Lorring. *Melodrama.* A Scotland Yard superintendent, fired after he has sent to the gallows a man later evidence proves innocent, watches his successor face a similar test of circumstantial evidence, is instrumental in revealing solution. Set in foggy London of gaslight era. Taut and leisurely, its clues not too well hidden, this is *suspenseful* detective fare, effectively interpreted. M

Wanted for Murder (British film distributed by Fox) Roland Culver, Eric Portman. *Melodrama.* Steps by which clever Scotland Yard inspector detects psychological factors which reveal identity of strangler responsible for gruesome series of murders. Although we are aware throughout of the identity of the strangler, there is *effective suspense* in the means by which solution unfolds. M

BEST CURRENT FILMS

For Family: Anna and the King of Siam, Boys' Ranch, Courage of Lassie, Gallant Journey, The Green Years, Henry V, Make Mine Music, Margie, Marie Louise, Sister Kenny, Smoky, Toscanini in "The Hymn to the Nations."

For Mature Audience: Angel on My Shoulder, The Best Years of Our Lives, Brief Encounter, Caesar and Cleopatra, The Dark Mirror, It's a Wonderful Life, The Last Chance, My Darling Clementine, Notorious Gentleman, The Razor's Edge, The Searching Wind, A Walk in the Sun, A Yank in London.

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every front, with press, radio and cinema adding to the effectiveness of their appeal. London is being divided into sections, and thousands of "commandos" are to go into action through homes, offices, workshops and canteens as well as through the ordinary channels of Christian communication. London is to be confronted in a highly organized manner with the Christian gospel, its claims and its authority. It is a venture in cooperation after a fashion hitherto practiced only in provincial cities. As the leaders are discovering, London needs an organizational technique quite unlike that applicable anywhere else. But if hard work and enthusiasm can achieve victory, then in April we may see a mighty stirring of the faith in this city.

* * *

Famous Free Church Editor Is Dead

The death of John Hutton, formerly editor of the *British Weekly,* removes the last of the free church editors who exercised personal influence through their papers. Dr. Hutton's powers were biblical and expository rather than political and literary. He was a preacher rather than a writer, and many will remember him best for his flashing phrases which scintillated in the pulpit more brilliantly than on paper. Dr. Hutton's son, Maurice, is in Washington as head of the British Food Mission to the United States. A few day previous to Dr. Hutton's passing, the new editor of the *British Weekly* was announced. He is Reginald Smith, a Quaker journalist who is at present editor of the *Manchester Guardian Weekly.* The directors of the *British Weekly* are anxious to give it an international and ecumenical flavor, while at the same time retaining its old connection with the free churches.

* * *

And So Forth

Plans are being completed for a meeting of the international Congregational Council in Boston, Mass., in 1949. A preparatory meeting will be held in Bournemouth this summer.

An exchange of pulpits and parsonages has been arranged between Russell Clinchy of Center Church, Hartford, Conn., and H. G. Newsham of the Morningside Congregational Church, Edinburgh, for the period April-September 1947.

T. W. Isherwood, a Canadian who has been serving the Church Missionary Society here as home secretary, is returning to Toronto as principal of the Canadian School of Missions.

I am glad to say that Edward Shillito, The Christian Century's London correspondent, is improved in health, although not yet strong enough to take up his writing commitments. CECIL NORTHCOTT.

The Church Roll

Thomas J. Watson, president of International Business Machines Corporation, has been named the 1947 winner of the Russell Colgate distinguished service award for "outstanding contributions to the advancement of Christian education through personal leadership and influence." The award is made annually under the sponsorship of the International Council of Religious Education.

Elmer G. Homrighausen, head of the department of religious education in Princeton Theological Seminary and chairman of the department of evangelism in the Federal Council of Churches, will represent American Protestant churches at a meeting to be held in Geneva Feb. 8-20 to develop a permanent program of evangelism within the World Council of Churches, Religious News Service reported recently.

Clifford A. Nelson, European commissioner of the American section of the Lutheran World Federation, is recovering from a stroke suffered Dec. 29 during communion services in Gloria Dei Lutheran Church, St. Paul, Minn., of which he is pastor. Dr. Nelson had returned recently from his duties in Europe to resign his pastorate. He hopes to be able to resume his work on the Continent later in the year.

THE NEW LEVIATHAN: *Paul Hutchinson*

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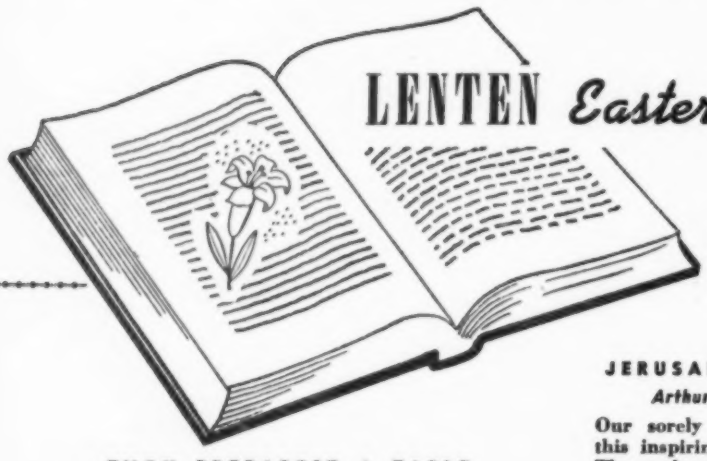

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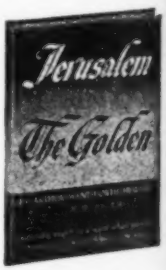

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